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THE

Prayer

VEDAST MISSAL,

OR

Missale Parvum Vedastinum,

A XIII. CENT. MS., PROBABLY FLEMISH, BUT CONTAINING THE
GERM OF THE SUBSEQUENT ENGLISH USES,

Edited with Notes and Facsimile

BY

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ERRATA

VITELLIUS A 18.

Page 14, line 5, instead of *Te igitur*, read *Per omnia, Sursum corda*
and *Preface*.

Page 57, line 9, "bowing." See Note on page 97.

Page 67, line 25, the obelisk to follow "trinitas" and not
"obsequium."

PREFACE.

THOSE whose golden age lies in the past rather than in the future, whose day dreams carry them back rather to the age of chivalry and romance, than forward to the period when men will travel at the rate of 150 miles an hour, will be the ones to feel most the fascinating charms of the Vellum MS.; its smooth ivory-tinted leaves, the brilliant coloring of some of its writing, the soft delicate hues of its miniatures often embedded in a couch of gold, make up a whole which for artistic effect leaves little to be desired.

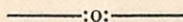
But to the true lover of these ancient monuments of a long vanished age, their chief charm lies not in what can be seen but in what can be imagined, here we have the actual material which knights and nobles, high-born ladies and courtly dames, monks and friars, and all the other personages who make up the romance of medieval life must have touched and handled, the writing they must have read, the pictures they must have seen; if each of these books could only tell its tale, what a story it could unfold, occasionally a note on a fly leaf or an emblazoned coat of arms may give us just a landmark in their long history, but with most of them not even such crumbs of information are vouchsafed, so that whatever is culled from them must

be the result of painstaking and laborious investigation; nothing, however small, must be overlooked, the character of the vellum, its arrangement in quires, the colors of the various inks used, the gold of the miniatures and other characteristics in regard to them, the nature of the scrolling and other ornamentation and above all the style of its writing, the shape of the letters and the number as well as the forms of the contractions; those who have never tried dabbling in this work know nothing of its spell, or how often surmises and theories have to be revised under the light of more extended knowledge, early mistakes corrected, and conclusions, once thought irresistible, abandoned.

ZOUCH H. TURTON.

30th APRIL, 1904.

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BOOKS EMPLOYED IN CONNECTION WITH THE PRESENT WORK.

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MSS.

<i>Name.</i>	<i>Date.</i>	<i>Habitat.</i>
Divine Service, Order of	xii. cent.	Ex libris meis.
Gradual, Carthusian	xiv. "	" " "
Missal, Amiens	xiii. "	Brit. Mus.
" Ghent	xii. "	" "
" Harleian	xiii. "	" "
" Vitellius A.18	xii. "	" "

EARLY PRINTED.

<i>Name.</i>	<i>Date.</i>	<i>Place.</i>
Missal, Arras	1508	Arras.
" Cambrai	1507	Paris.
" Carthusian	1520	"
" Roman	1484	Nuremberg.
" "	1560	Venice.
" "	1577	Salamanca.
" Rouen	1499	Rouen.
" Upsala	1513	Basle.

REPRINTS AND PRINTED FROM MSS.

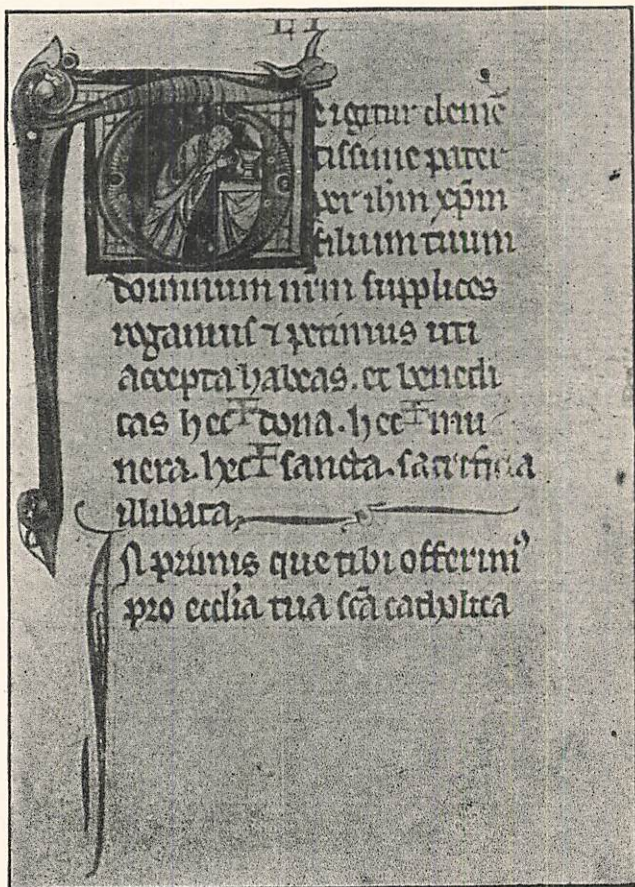
<i>Name.</i>	<i>Editor.</i>	<i>Date.</i>	<i>Place.</i>
Ancient Liturgies	W. Maskell	1846	London.
Antiphonaire de S. Grégoire	L. Lambillotte	1867	Bruxelles.
Carmina Vedastina and Supplement			
	W. Sparrow Simpson	1895	London.

VIII. BOOKS EMPLOYED IN CONNECTION WITH THE PRESENT WORK.

<i>Name.</i>	<i>Editor.</i>	<i>Date.</i>	<i>Place.</i>
Dat boecken vander missen	{ Alcuin Club	1903	London.
Missal, Augustine's	M. Rule	1896	Cambridge.
„ Hereford	W. G. Henderson	1874	Leeds.
„ Irish	F. E. Warren	1879	London.
„ Jumièges	{ Henry Bradshaw Soc. }	1896	„
„ Leofric	F. E. Warren	1883	Oxford.
„ Sarum		1861	Burntisland.
„ „ (<i>Eng. Trans.</i>)	A. H. Pearson	1884	London.
„ Westminster	{ Henry Bradshaw Soc. }	1891	„
„ York	Surtees Soc.	1874	Durham.
Pontifical, York	„ „	1875	„
Sacramentary, Gelasian	H. A. Wilson	1894	Oxford.

MODERN BOOKS.

<i>Name.</i>	<i>Author.</i>	<i>Date.</i>	<i>Place.</i>
Antiq. of Christian Church	J. Bingham	1726	London.
Bible (Vulgate)		1861	Paris.
Dict. of Christian Antiq.	{ Smith & Cheetham }	1875	London.
Div. Worship in England	J. D. Chambers	1877	„
Middle Ages	E. Cutts	N.D.	„
Notitia Eucharistica	W. E. Scudamore	1872	„
Principles of Prayer Book	{ J. Wickham Legg }	1899	„
Psalter, Utrecht	W de G. Birch	1876	„
Traité de la Messe	J. Grancolas	1713	Paris.



The Vedast Missal.



Part 1.

General Introduction.





Introduction.

IN turning over the leaves of Mr. Pearson's translation of the Sarum Missal (2nd edition, p. xvii.), I came across the following, "It is a matter of great regret that we cannot at present throw more light on the transition state of things, between 1092 and 1226," and again "the absence of MSS. of the xii. cent. is mainly due to its being a time of transition from the use of Greek and Latin to the vernacular." I took this to mean, in a general way, that the number of service books and especially missals of an English or Sarum type, relating to this period, were very few, and finding among a small stock of MSS. which I had, in the course of some years collected, a little missal, which seemed, by the prayers at the end of the Canon, to be of an incipient Sarum variety and by its caligraphy to be of about the year 1200, I thought the study of it might perhaps throw some light on this dark period.

I began by finding out, as far as I could, what English Missals, or reputed English Missals, could be assigned to

these dates, and was surprised to come across no reference to any perfect specimen of the Canon of the Mass, written in England between the early xii. and early xiii. cent.; indeed the number of Missals recognised as English, before the year 1226, is so small that they can almost be counted on the fingers of one hand. The following, except for erased words in some of them, have the Canon of the Mass perfect, those with an asterisk have been recently printed.

NAME.	WHERE WRITTEN.	DATE.	HABITAT.
*Leofric A	Lorraine	Early x.	Bodleian.
*Jumièges	Winchester	„ xi.	Rouen.
The Red Book of Darbye †	„	Mid. xi.	CCC. Camb.
*S. Augustine's	Canterbury	Late xi.	„ „
Vitellius A. 18.	England	Early xii.	Brit. Mus.
Harleian	„	„ xiii.	„ „

Besides the above I have come across references to a Missal of the early xii. cent. of the Use of St. Alban's Abbey, very defective and wanting many quires, to a fragment of the Winchester Use in the library at Havre, to one of the xii. and xiii. cent., imperfect as regards the Canon, in the University Library at Cambridge, and to another of the same date and condition of the York Use, described in the York Missal, published by the Surtees Society. Some Liturgiologists have referred to the Canon of the Mass bound with a xii. cent. Hereford Pontifical at Magdalen College Oxford, as of this date, but it is evidently a much later addition. (See the York Pontifical No. 61 Surtees Soc. p. xxxii.)

I do not suppose the above is an exhaustive list, but even

† The Canon and some small portions of this will be found in the printed Leofric.

making all allowances, the showing is not a brilliant one, half a dozen more or less perfect copies and as many fragments is not a rich legacy for an illustrious Church of ten centuries to bequeath to posterity, and that of a book which was not the least common of her liturgical works. Has one in ten thousand escaped? The percentage can scarcely be more, and what has been the fate of each of the remainder; a sudden conflagration consuming it in the midst of its beauty and usefulness, the ravaging hand of time slowly stripping leaf from leaf, or the fury of some Puritan bigot venting his senseless rage upon its dumb and helpless leaves—Who knows?—All that we can say is they were—and they are not.

English and Foreign Missals.

Returning to our list we find that the first was not written in England but in Lorraine, it acquired its English rank solely on the ground that it was used by a Bishop of Exeter in the xi. cent. The third, the Red Book of Darbye, is scarcely a Missal at all, but as it has the Canon in full I have included it in the list. The fifth and sixth are here placed because catalogued by the British Museum authorities as written in England; it will thus be seen that all that is necessary for a Missal to obtain an English title, is that it should be written in England, or at some period of its history used in England; this seems opening the portals rather wide, but the matter is of no practical importance as the candidates for these honours are so very few.

On further examining these books to see what it was which constituted a proof of their having been written or used in England, I soon found, by the perusal of a few foreign missals, that it was not any difference in the Canon

of the Mass, taking that to include, besides the "*Te igitur*," the Lord's Prayer and the Embolismus or prolongation of that prayer, nor in the forms which followed it for the admixture of the Sacrament and the Communion of the priest and people, nor any prayers in connection therewith, a fact made somewhat patent by the consideration that a book which was written in Lorraine was used in Exeter, but by the appearance of the names of some local Saint or Saints in some or other part of the volume,* some note on a fly-leaf or some preserved history of its use.

At the period we are thinking of, say the early xiii. cent. there was, sad as it may be to have to admit it, no English Use, the Roman Canon had, with one or two unimportant exceptions, become everywhere dominant, the old British Liturgy, whatever it was, had disappeared, the Gallican was also gone, Spain had been more than a century under the new regime, and Ireland had just submitted; this was a period of uniformity, Gallicanism was suppressed, and time had not elapsed for a new growth of national Uses; the various Cathedrals and other centres of Church life throughout Western Europe had no doubt their own local observances, regulated by their own local statutes, and the illustrious Church of Salisbury would not have been an exception to this general rule, but the Sarum Missal, as we now understand it, was yet unborn, the same book placed on the high altar at Salisbury could, unless it had been the feast of some local Saint, have been placed with equal propriety on the high altar at Rouen, Amiens or Cologne; this point however, will be made clearer by taking the English Harleian Missal and placing it between two foreign

* The Red Book of Darbye has the names of one or two local Saints added to those usually commemorated in the Canon.

ones of approximately the same date. As the Latin text for most of these prayers is found later, I have here translated them and omitted all reference to verbal differences.

GHENT. (<i>Late xii.</i>)	HARLEIAN. (<i>Early xiii.</i>)	AMIENS. (<i>Early xiii.</i>)
Te igitur, Lord's Prayer, Embolismus and Peace.		
Agnus (<i>once</i>)	Agnus (<i>thrice</i>)	Agnus (<i>thrice</i>) <i>finishing with</i> "or grant them rest."

This most holy co-mingling of the Body and Blood of our Lord Jesus Christ, may it become to me and all partaking, health of mind and body, a laying hold of eternal life and a preparation for salvation.

Agnus (*twice*)

Peace be with thee.

O Lord, Holy Father, Almighty Everlasting God, grant me so worthily to receive this most holy Body and Blood of Thy Son, our Lord Jesus Christ, that by it, we may deserve to obtain remission of all our sins, and to be filled with Thy Holy Spirit, for Thou art God only, and beside Thee there is none other, Whose Kingdom and Empire remain without end for ever and ever. Amen.

O Lord Jesu Christ, Son of the Living God, Who, by the Will of the Father, and co-operation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this most sacred Body and

GHENT.

(Late xii.)

Blood from all my sins and from every evil, and make me always to obey Thy commands, and suffer me never to be separated from Thee, O Saviour of the World. Amen.

The Body and Blood
of our Lord Jesus
Christ preserve thee
(or me) to life eternal.
Amen.

HARLEIAN.

(Early xiii.)

The Body of our
Lord Jesus Christ
may it avail me for
eternal life. Amen.

The Blood of our
Lord Jesus Christ
may it keep my soul
to eternal life.

Amen.

Let the humble performance of my duty be pleasing to Thee, O Holy Trinity, and grant that this sacrifice which I unworthy have offered before the eyes of Thy Majesty, may be acceptable to Thee, and through Thy mercy may it be an atonement for myself and for all for whom I have offered it, Who livest, etc.

AMTENS.

(Early xiii.)

*(no form of adminis-
tration).*

Let not the receiving of Thy Body and Blood, O Lord Jesu Christ, which I, unworthy and unfruitful, am taking, increase my judgment and damnation, but let it be to me for remission of all my sins, and a laying hold of eternal life.

Amen.

The above considerations have shown that the provenance of an early xiii. cent. Missal must be sought, not as I had originally imagined, by the form or arrangement of its prayers, but by its history, if such could be obtained, by its *Proprium Sanctorum*, or by some statement in the book itself that it had belonged to, or was used by, some church, community or individual. Judged by these tests, I am afraid the present work cannot establish an English title, I do not know that anyone could definitely say that it was not English, but this is hardly sufficient, for although, as has been observed, admission to this privileged circle is

granted on easy terms, yet it scarcely extends to including every missal as English for which the contrary cannot be proved; this being so it might be supposed that I should have abandoned the further examination of a book which could throw no light on the problem originally proposed for solution—the dark period through which English liturgy passed between 1092 and 1226—but is this so, has not the same argument which has shown the book not to be English, also shown that it is a purely sentimental question, whether it is English or not, and that for the purpose of elucidating the progress of liturgical accretions in the xii. and xiii. cent. it is just as valuable as if it were English, indeed, this very fact seems somewhat to justify its publication, for of late we have had several missals, English, Irish and Scotch, written between the year 1000 and the invention of printing, brought to the notice of liturgiologists but as far as I know not a single Continental one with which to compare them. Its date moreover is in its favour, the xi. cent. is well represented by works which have been already referred to. The xii. cent. finds an exponent in Mr. Warren's Irish Missal. The xiv. has lately received a most valuable contribution in the shape of the very full Westminster Missal, published by the Henry Bradshaw Society; but the xiii. still seems to be in the cold.

One other reason which I hope may commend this book to students, is, that it is a *Missale parvum*, or abridged missal; very little attention has hitherto been called to this class of work, yet it is evident that it has to be reckoned with in any comprehensive treatment of the history of liturgies. The present will probably be the only book of its kind in print, excepting perhaps, the Irish Missal just mentioned, which is also, to a certain extent, abridged.

The following table will not only show the constant accretions which were going on at the end of the Canon, all through the Middle Ages, up to and including the time of printing, but will also show the middle position which our Missal occupies between the extremes of the xi. or early xii. and the late xv. cent. For the purposes of this comparison I have chosen two English Missals, Vitellius A.18 and the printed Hereford, just to show that our work, although not English, is quite at home in English company. Rubrics and verbal differences are again omitted, and some of the Hereford prayers, as they are already in print, are not written out in full, the object here being merely to give, in as brief a compass as possible, a synoptic view of the course which events took. For Vitellius A.18, the MS. copy in the British Museum has been employed, and for the Hereford, Mr. Maskell's Ancient Liturgies, whilst the present work is designated by the name of the Saint most honoured in its pages.

VITELLIUS A.18.	VEDAST.	HEREFORD (<i>printed</i>).
Agnus (<i>once</i>)	Agnus (<i>thrice</i>)	Agnus (<i>thrice</i>)
The mixing and consecration of the Body and Blood of our Lord Jesus Christ, may it become to us partaking for eternal life.*		

* The appearance of this form here is most singular, I have never seen it in any other English Missal either MS. or printed; it is said to be found in the Illyrican of the viii. cent.; it is the usual form of the Pre-tridentine Roman Books and with a verbal transposition of the *post* also.

VITELLIUS A.18.

VEDAST.

HEREFORD (*printed*).

This most holy co-mingling of the Body and Blood of our Lord Jesus Christ *ut supra*.

O Lord Jesu Christ, who saidst to Thine Apostles, Peace I give unto you, My Peace I leave with you, regard not my sins but the faith of Thy Church, and grant unto her that peace and unity which is according to Thy Will, etc.

Hold the link of charity and peace that ye may be fit for the sacred mysteries of God.

The Peace of Christ and of the Holy Church be with thee and with all her children.

O Lord, Holy Father, Almighty Everlasting God, grant me so worthily to receive this most holy Body *ut supra*.

O Lord Jesu Christ, Son of the Living God, Who, by the Will of the Father *ut supra*.

Hail most Holy Flesh of Christ, my greatest sweetness for all time.*

God the Father, Fount and Source of all goodness, Who led by pity, willed, etc.

We give thanks to Thee, O God the Father for those already beatified, asking by their intervention, etc.

Hail to eternity, heavenly drink, sweet to me before and above all things.

* This and the following salutation are found in an expanded form in the printed Sarum.

VITELLIUS A.18.

VEDAST.

HEREFORD (*printed*).

The Body and Blood
of our Lord Jesus
Christ preserve me
to life eternal.

The Body of our
Lord Jesus Christ
be to my soul the
medicine of eternal
life. Amen.

Amen.

The Blood of our
Lord Jesus Christ
preserve my soul
to eternal life.

Let not the receiving
of Thy Body and
Blood O Lord Jesu
Christ, which I un-
worthy *ut supra*.*

Amen.

That which we have taken with our mouth
may we receive with a pure heart, and by
means of Thy Body and Blood may we be
made partakers of the medicine of eternal
life.

This communion, O
Lord, may it purge
from crime, and
make us partakers
of a heavenly re-
medy through, etc.
Thy Body, O Lord,
which I have taken,
and that which from
the cup I have drunk
may they always ad-
here to my bowels,
etc.

* This prayer is found in the printed York Missal.

VITELLIUS A.18.

VEDAST.

HEREFORD (*printed*).

I will wash my
hands in innocency,
and so will I go
about Thine Altar
O Lord.

The Lord be with
you,

(*At end of Post Com-
munion*) through our
Lord Jesus Christ,
Thy Son, Who liv-
est, etc.

The Lord be with
you,

Go, the Mass is over,
or Let us bless the
Lord.

Let the humble performance of my duty be pleasing to Thee, O Holy Trinity, and grant *ut supra*.

From the above it will be seen that there is nothing in the Vedast which is not to be found in one or other of the printed English Uses, and that everything in the older Missal, except one short sentence especially referred to in a note is carried forward in the Vedast, a better bridge with which to span the four hundred years 1100—1500 could scarcely have been devised.

Pre-Ordinary of the Mass. We have so far considered only what I may call the Post-Ordinary of the Mass, that is the *fixed* portion which follows the Canon, assuming that to end at the Embolismus, but in the printed missals there was a good deal of fixed matter preceding the Canon, and it might be thought, that a comparative table similar to the above, would indicate the gradual accumulations of this

matter between the years 1100—1500, but unfortunately the Pre-Ordinary of the Mass, as I have ventured to call it, is of much later growth than the Post-Ordinary, and had practically no existence at our period. Vitellius A. 18 begins with the *Te igitur*, our book has the Preface and Sanctus before the Canon, and the Credo at the end, other books of this period contain, besides the Preface and Sanctus, the Gloria in Excelsis and Credo, and in one I saw the mention of some ceremonies in connection with the reading of the Gospel, but all that there is, is of too fragmentary a character to be used for comparative purposes.

Missal Rubrics.—The most important changes occurring in the Missal between the thirteenth and fifteenth centuries were, however, not the prayers at the beginning and end of the Canon, though even here the careful student may notice in the phraseology of some of them—the beginnings of a change of belief in the nature of the Sacrament—but the rubrics; it was these, which in the course of two or three centuries changed, to use the popular language of our day, a Communion Service into a Mass. Whatever beliefs may have been held at our period about the worship of the Host, the doctrine received no support from the Missal or any official Service Book of the Church, the doctrine no doubt existed and was recognized by the Canons of Provincial and Diocesan Synods before it found expression in the rubrics of the Missal, but there the fact remains, the growth of these rubrics was subsequent to our period, and for that purpose also no comparative table can be given.

It must however be remembered that the growth of rubrics was by no means uniform, that they increased with much greater rapidity in some places than others, and that

some Missals, as regards the Canon and subsequent prayers, remained without them well into the xvi. cent., *e.g.* Arras 1508, and the Carthusian 1520.

The Missale Parvum.

Those who are accustomed to the Cathedral and the Parish Church as the only places of religious worship, and who have fallen in with the ideas now current amongst us, that no building should be consecrated unless it can seat a fairly large congregation, would be surprised to find how differently these matters were regarded in the Middle Ages; then the whole country was dotted with tiny little chapels and oratories of all kinds, sometimes standing by themselves, more usually connected with some dwelling, and frequently erected within another consecrated building; of this latter kind examples can be seen in the Cathedrals and Parish Churches of our own day, of the former we have the Chapels still existing on some of the ancient estates of the nobility and landed gentry, in Colleges, and most Episcopal residences, these were far more numerous then than now, in days when even the yeoman class sometimes kept their private chaplain.

There were also another set of buildings used for religious worship, and of which scarcely any vestiges have survived, that is buildings connected, directly or indirectly, with the Monastic organization of the country. I am not referring to the large chapels found in the great religious houses, which, in their splendour and appointments, might vie with many a Cathedral, but to the little places of prayer connected with off shoots of these great buildings, to the monk the privilege of prayer and continually sharing in other religious exercises was a necessity, indispensable; a couple

of monks, even though selected for their business qualities and sent by some large monastic body to reside on some distant estate to represent the landlord, to manage the property and to receive the rents, would have their little chapel. Cellite Monks, that is those who established themselves in the neighbourhood of large monasteries, with a view of being able to share in the benefits of such institutions, without being altogether bound by their rule, hermits who carried on the monastic life independent of all authority, recluses, anchorites, and anchoresses, all had their little oratory, indeed many of these 'Solitaries' were endowed and formed a corporation sole with perpetual succession, in other words they were benefices, and like all benefices had their patrons, and it was frequently a piece of patronage by no means to be despised, for when properly endowed, as many were, it invested the nominee with—besides a house, garden, chapel, and income for life—the services of a private chaplain and one or more servants; the only obligation attached being that the recluse should not marry, nor at any time quit the tenement, but hold all communication with the outer world by means of a ground floor window.

Now of these numberless chapels of all sorts and kinds, many were sufficiently endowed and equipped for the performance of High Mass, but in the very small ones a Low Mass was probably all that was possible. It was here that the *Missale Parvum* principally came in, the contents of such a volume would be more like a book of modern family prayers, with one set for Sunday, another for Monday, another for Tuesday, to be repeated the following week, than what we now understand by a Missal, the great days would of course have their special prayers, means would

also be provided for observing some of the Saints' Days, but these would be the exceptions to an otherwise unvarying rule. Missals of this kind would be light and portable, and could, in addition to the above, be used by chaplains accompanying armies on the march or pilgrims to the Holy Land, or in any other conditions in which portability was desirable, and rapid movement sometimes a necessity.

A "*Missale Parvum*" was thus a kind of pocket missal, and it is probably owing to the constant use to which they were subjected, and the fact that they did not as a rule belong to wealthy ecclesiastical establishments, but to the poorer sort of private chaplains and itinerating friars, that so few of them have come down to the present day, and that they have attracted so little attention. A reference to them is, I think, found in the will of Rudulph Adirlay, Esq., of Colwick, 1429 A.D., quoted in Cutts' "*Middle Ages*,"—this gentleman leaves to Allan de Cranwill, his chaplain, 'a little missal;' and to Elizabeth, his wife, "the chalice, vestment, with two candelabra of laton, and 'the little missal,' with all other ornaments belonging to my chapel."

Description of the Manuscript.

The MS. as we now have it, is bound in a shabby leather binding, and consists of 152 vellum leaves measuring $4\frac{3}{4}$ by $3\frac{5}{8}$ inches, of which only $2\frac{5}{8}$ by $2\frac{1}{4}$ is covered by writing, the front and bottom of the present wide margins are probably much as they ever were, but the top has been reduced by perhaps $\frac{3}{8}$ to $\frac{1}{2}$ inch, for not only is the original pagination gone, but the one which now takes its place has also been cut into in some of the pages, shewing that the book must have undergone a second clipping after this numbering had been completed; that the present paging is merely a

reproduction of the older one there can be no doubt, for we have in the book some thirty numerical references to earlier pages, and they are, in all cases in which they can be verified, correct, three of them are however to pages not now existing.

The older book consisted of 18 quires, of which 17 had eight leaves each and one, the ninth, four leaves; the fourth quire has leaves 31-32 torn out, but small portions of them about $\frac{1}{4}$ -inch in depth still remain; the fifth quire fos. 33-40 is entirely gone, but there have been bound up in its place 16 unnumbered leaves, covered for the most part with writing of a somewhat later date; the seventh quire has lost its first leaf leaving only its frayed remains, the rest of the book is perfect. Thus of the original 140 leaves or 280 pages, 129 leaves or 258 pages still remain, and of these the following leaves were left blank, 1, 2, 51, 72-76, and 140; the following had their left or verso side blank, 8, 48, 71, 108, and 139. Of the newer portion, besides the 16 unnumbered leaves already referred to, there are 4 at the beginning and 3 at the end of the volume, making 23 in all, which added to the 129 of the older book make the full complement of 152 leaves.

The writing of the main and older portion of the work seems to have been by the hand of one scribe; his ink, still a deep black, has defied the ravages of time, and his writing is as legible now as the first day it was penned. He gives twelve lines to a page, and has written the Office, Responsorium and other parts of the service borrowed from the Gradual in a smaller hand than the rest of the book, the only punctuation employed is the full stop and a kind of inverted semi-colon; the Latin conjunction *et* is frequently represented by a symbol resembling an Arabic seven, the

prepositions *per*, *pre*, *pro* and *con*, especially in compound words, are nearly always contracted, so too a final *us* or *m*, the sacred names *Dominus*, *Deus*, *Ihesus*, *Christus*, and *Spiritus* are generally written Dns, Ds, Ihe, Xpc, and Spe, whilst long words such as *misericordia* sometimes have their middle left out, but there is no rule, the same word contracted in one line may be written out in full in the next.

The red ink which is used for headings, rubrics, crosses, etc., is of a subdued brick-dust color, floriated capitals in this color and also in blue with considerable scrolling are numerous, scarcely a page being without one, whilst some have two or more, they vary in size from $\frac{1}{4}$ -inch to over an inch, the initial letters which begin the services for the Exorcism of Salt and Water, the Holy Spirit, the Holy Cross, Blessed Mary in Advent, and Christmas Day, are a class of themselves and are particularly fine and large.

A solitary miniature on fo. lii. (see facsimile) represents a priest standing before an altar, inside a capital T, the top portion of which finishes in the head of a bullock, the groundwork is of gold, the altar, of which the south end is mostly visible, is loosely draped in white and supports a large uncovered chalice, the priest tonsured with light-coloured hair, fair complexion and ruddy cheeks, is vested in alb and blue chasuble spangled with gold, the only other vestment to be seen being a bright-red maniple.

Contents.

As has already been observed the present work is an abridged Missal, and in discussing the contents of this volume, it will be necessary to find out, if possible, on what principle the abridgment is made, not altogether an easy matter, as the book presents so many anachronisms.

Provision is made for three Evangelists but not for the fourth, for S. Vedast and not for S. Stephen, for the Sundays after Easter but not for the Sundays before, for Christmas and Pentecost but not for the Ascension or the Epiphany ; the book is full in its Votive Masses and its Common of the Saints, but very meagre in its Temporale and Sanctorale. Of the former we have only the three great festivals of Christmas, Easter and Pentecost, of the latter only S. Vedast and the three Evangelists, S. Mark, S. Matthew and S. Luke, with possibly some services of S. Mary on the ten lost leaves ; of Sundays, besides Easter and Pentecost, only the six falling between those festivals provided for under a common form, and the Sunday following S. Vedast's day, nine in all ; of octaves only S. Vedast, of vigils none, of fasts none.

Mr. Warren's xii. cent. Irish Missal has already been alluded to, as perhaps the nearest approach in print to the present work, there provision is made for only seven Sundays, but the selection, to modern minds, is far more in accordance with the fitness of things, they are :—Advent Sunday, Septuagesima, Quadragesima, Palm Sunday, Easter Day, Low Sunday, and Pentecost. Mr. Warren suggests that the Service for some of these Sundays, during the continuance of the season to which they refer, was repeated, but I should think it is just as likely that the ordinary Sunday Service of that book, whatever it was, would have been used, say on the second Sunday in Advent, rather than the Advent Sunday Service repeated, especially as there seems to be no direction there for repetition.

The following, from a late xii. cent. MS. Ordo or Directory of Service may perhaps throw some light on the underlying principle which governed the selection of services in our

Missal; it is there stated, in a paragraph, of how to observe the vigils of the highest festivals, that the latter are Christmas, the Apparition, the Ascension, and the four festivals of blessed Mary. Easter and Pentecost are not mentioned but I think the reason may possibly be that both these days invariably fall on a Sunday, and also that the manner of observing their vigils is of a very peculiar and unique character, and amply provided for in other parts of that book, both being headed *De Sabbato Sancto*.

Of these nine festivals then, we have in our book, if my conjectures later on about the lost pages be adopted, seven, the two omitted being the Apparition or Epiphany and the Ascension, this may be accounted for, as to the former, by the consideration how closely the festivals of Christmas and the Epiphany were associated in early times, and in how many places the two events were observed on the same day; and as to the latter, the fact is so clearly commemorated in the Preface for Whitsun Day,—“ Who ascending above all heavens and sitting on the right hand of thy Father poured forth, etc,” —that it might be thought that would suffice.

Of Saints' days nearly every saint in the calendar, not otherwise provided for, could be grouped under one or other of the common forms here given, which include Apostles, Martyrs, Confessors, and Virgins, and on the unprovided Sundays a Votive Mass could be employed. The absence of all vigils and fasts may be accounted for by the fact that if a missal is to be brought within pocket dimensions, something must go, and that something would naturally be these services for the fasts. The Eucharist is distinctly a service for the feast, the origin of the word Feast-days is, I take it, attributable to the fact that on those days the Eucharistic feast was spread, I do not mean by this that at our

period the Mass was not celebrated on fast days, we know it was—at two o'clock in the afternoon and later—but the mass of the fast was probably confined to cathedrals and large parish churches ; travellers, lords and ladies in their private chapels, a couple of business monks on the distant estate of a monastery, of whom, perhaps, only one was in the major orders, and all persons engaged in business or pleasure could scarcely wait to begin their day until well on in the afternoon, their mass, if they had one, would come early, and be similar to those on ordinary ferias, and they would then set about their business, and pay no more attention to the fast, unless it might be to eat fish instead of flesh.

Why an exception was not made in favour of the three great fasts with which the Holy Week concludes is another of the difficulties of this book, I can only suppose that the feeling then was that the essence of the observance of these days was the actual abstaining from food, rather than in attendance at a religious service, a suggestion which derives support from the fact, that in earlier times, many churches in Spain were locked up all Good Friday and kept closed until the Easter Service began. The great prominence which in later ages attached to these days, was due to the dramatic manner in which they were then observed, a gorgeous sepulchre surrounded by lights, in which the Host and Cross were solemnly buried. But all this was subsequent to our time, the 'Ordo' already referred to, which describes minutely the ceremonies of these days, knows nothing of it, it directs reservation for the morrow at the afternoon Mass on Maundy Thursday, and on the morrow the adoration of the Cross, with the Mass of the pre-sanctified, again in the afternoon.

In bringing this brief analysis of the contents of this work to a conclusion, there is no one more conscious than the writer how very inadequately it accounts for some of the phenomena presented, possibly, when more light has been thrown on this class of book, a good deal of the above may have to be re-written, but in the meantime, the only underlying principle that I can see, is the one already stated, namely, that the book was intended to provide a service for the greater festivals in full, the Saints' Days and Paschal Sundays by common forms, and Votive Masses for the rest, and as we are provided with the manner of making Holy Water, the Service, if need be, could begin with the Asperges.

Place.

There is nothing in the book sufficiently definite to settle the question of origin; if the light colored hair and ruddy complexion of the priest in the miniature, resembling so much in his features as well as in his blue and red dress the figures to be found in the Bangor Pontifical of 1268 A.D., could be trusted, or the similarity of so many of its services to the later English Uses could be relied upon, I should be still tempted to claim for it an English home; but in face of the great honor paid to S. Vedast, and of one or two minor peculiarities to be subsequently noticed, I think it is safer to place the provenance on the other side of the Straits of Dover. Ghent, at our period, was a place of great magnificence and splendour, and, I believe, also a large book manufacturing centre, where the best and highest class of work could be executed; it probably had no rival within a hundred miles, and supplied the whole country within that area, including many places in England, with the greater part of their liturgical works. This may per-

haps account, as far as our scanty information goes, for the great similarity between the Flemish and English books.

My conjecture is, that our work first saw the light in Ghent, and then journeyed south to Amiens, Cambrai or Arras, all places in which the fame of S. Vedast was highly honored. It soon reached a vine-growing country, as may be gathered from the appearance of the word "vinagium" in the course of a short service on one of the fly leaves—this word in medieval Latin means a rate or toll paid in kind on the vintage; and from the service, I conclude, that when this was done, it was accompanied by benediction on behalf of those receiving it, especially would this be likely to be the case if the party receiving it was some monastic or ecclesiastical body, or if it came in the form of tithe, in which case it would no doubt be dedicated to the Patron Saint under whose protection the Church was placed or under whose auspices the monastery was erected, the service is as follows:—

Blessed be the name of the Lord. *R.* From this time forth, etc.

Bless ✠ O Lord, this creature of wine N. that it may be a saving remedy for the human* race, and grant that by invocation of Thy most holy Name, as well as by the intercession of Blessed Mary the Virgin, Saint N. and of all Saints, that whosoever shall sip or take from it may receive health of body and safety of soul, through, etc.

Then let there be said the collect of the Saint (de sancto) or Saint (de sancta), for whom the 'vinagium' is made with the collect.

Grant, O Lord, we beseech Thee, that the intercession of the Holy God-bearer, of all Saints, of Angels, Archangels,

* *Humo* is written, but I take it *humano* is meant, and that the mark of contraction has been obliterated or was accidentally omitted.

Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins and of all Thy Elect, may everywhere rejoice us.

I take it that in the place of the first capital N, the name of the wine i.e. Medoc, Burgundy, etc., is to be supplied.

With regard to the prayers themselves, most people will I think feel that for the blessing of such a common substance as wine continuous invocation of the Holy Name and the intercession of such a strong body of Saints, seems somewhat overstrained ; yet the first of them is interesting and deserves preservation, as setting forth a very early and primitive conception of the nature of this substance not always acquiesced in, in the present day ; here it is regarded as one of the greatest blessings which God has bestowed upon man, benefiting both soul and body ; now we so often hear it talked about as part and parcel of the drink curse. There is nothing else in the book, as far as I can see, to designate locality.

Date.

The date of a liturgical MS. cannot always be accurately judged by its paleography, owing to an antique style being so often affected in this class of book. I believe it was this which caused experts to roam over five centuries in fixing the date of the Utrecht Psalter, and for an almost similar wide range being covered in the case of the Gregorian Antiphonary ; but later centuries do not present quite the same difficulties, owing to the larger number of MSS. which can be used for comparative purposes, yet the danger is there, even though it be in a less acute form, now owing to the attempt to perpetuate in liturgical works, especially missals, the fine bold book hand of the xii. cent., after it had ceased to be employed in ordinary theological or

secular works, and which continued until the first printers stereotyped it in such books as the Mainz Bible of 1456, the Psalter of 1457 and many subsequent works ; yet there are differences between the genuine old hand and the subsequent imitations, which the keen eye of an expert is supposed to detect. The earliest signs of change are a slight unsteadiness in the form of some of the letters, specimens of this can be seen in the *igitur* and *sacrificia* of the fac-simile, and a lateral compression of the words, causing some of the letters to touch each other, as in *rogamus* and *petimus*, faults evidently due to a greater rapidity in writing and a desire to save space.

Of further and subsequent changes, not found in our missal, are the entire disappearance of the uncial letters, of which an occasional specimen still survives in this and other xiii. cent. books, a freer and more systematic use of contractions and a simplifying of the marks which denote them, and writing the prepositions as separate words from the nouns they govern. The letter "a" moreover develops a double bow ; the "i" is invariably marked by a thin slanting line or by a dot instead of this indication being reserved for words in which confusion was likely to occur through a succession of vertical strokes, e.g. *minimus* ; and the long "s" never used as a final letter ; into one or other of these variations most scribes of the xiv. and xv. cent. fell, even when endeavouring to preserve the older writing ; on the other hand they often quite overcame the unsteadiness referred to above, as existing in the words *igitur* and *sacrificia* of the fac-simile, and frequently made their writing so uniform and regular as to outvie their models, and by this very circumstance to disclose their date.

It is by a knowledge of facts like these and many others,

coupled with that instinctive aptitude that constant practice always brings in its train, which enables experts to feel their way through the many pitfalls which beset them, and eventually to speak with an assurance which uninformed persons must respect; as far as my own inexpert observations go, the nearest approach I have seen to the characters in our work are to be found in the Amiens Missal of 1218 A.D. this book, together with the xii. cent. Ghent Missal, also used in the first comparative table of the present volume, is now exhibited in the same case in the British Museum, and any one can by examining them see the beginnings of that deterioration in writing to which reference has already been made.

Of indications apart from paleography, the paucity of sequences, the form for mixing the salt and water, and the shortened Sanctus would if taken by themselves point to a date considerably earlier than our period; the presence in the Canon of the clause, "those whose solemnity is this day celebrated in the sight of Thy glory," and the form for the administration of the Sacrament to the people in both kinds together, to a date slightly earlier; whilst the unapparelled alb and no stole of the priest's dress in the miniature, the fact that no attempt is made by capital letters or otherwise to draw attention to the words of institution, that the Eucharistic kiss is still the simple *osculum*—natural kiss—and not *pacem* or *osculum pacis*, that there is no 'Amen' at the end of the Communicantes or cross on the words *calicem*, *omnipotenti* and *spiritus sancti* in the Canon, are all consistent with our period.

The only indications of a later date, that I can find, are the two salutations to the Sacrament just before the priest's communion, such addresses to the Sacrament have a

distinctly late ring about them, and if this is a xiii. book, as I believe it to be, they are probably amongst the earliest specimens of their kind.

Method of Transcription.

In transcribing the MS. I have preserved the punctuation, only replacing the inverted semi-colon by the ordinary comma, contracted words have been written out in full, except the frequently recurring names of liturgical forms, which are usually left as they are found in the MS., but without the marks of contraction which there generally accompany them; prepositions are separated from the nouns they govern and made into distinct words. A double vertical line indicates that a recto and a single that a verso page has been commenced. The Epistles and Gospels are not written out in full, but references to the Vulgate are given; it must not however be supposed that there is always a verbal agreement between them and that Latin text, many of the Epistles, especially those from Ecclesiasticus, present considerable difference, sometimes affecting even the sense: thus in Ecclus xlvii. 13 we have the startling reading, *Christus purgavit peccata ipsius* instead of "*Dominus purgavit, etc.*" Isaiah lii. 10 has *viderunt* instead of *videbunt*, which somewhat destroys its prophetic character; the Gospels keep much more nearly to the text, "daily," is however omitted in S. Luke ix. 23.



Part 11.

Separate Introductions
and Text.





The Exorcism of Salt and Water.

THE form here used must have been copied from a very ancient source, for it speaks of holy water as a sacrament, in opposition to the growing medieval theory that the number of such was seven and seven only. "The conjunction of the salt and water may it become a saving sacrament." This form is rare, I have not noticed it, even in books of a much earlier date, it is however valuable as clearing up all ambiguity as to the meaning of the preceding prayer. "O God, Who for the well-being of the human race hast hidden very great sacraments in the substance of water." Which prayer, notwithstanding the plural number, "sacraments," has been so taken, as a matter of course, to refer only to Baptism, that Mr. Pearson, in his Sarum Missal, has actually translated it,—“O God, Who for the salvation of mankind hast hidden *one* of Thy greatest sacraments in the element of water,”—which he would probably not have done had he been aware of the existence of a form like the present; the meaning is now obvious,—*maxima queque sacramenta*—literally each (of two) very great sacraments, i.e. the mystery—Baptism—for regenerating the souls of men, and the mystery—Holy Water—for chasing away demons, etc.

This is the only translation which, as far as I can see, would have accorded with the feeling of the time; the Latin pronoun must have something supplied to make it sense, it must be either, each of a limited number greater than one, or else each of the whole number, whatever that number may be; the latter would be the usual translation, but not possible here, for God has certainly not built up the whole of the greatest sacraments in the element of water, the Eucharist, for example, cannot be said to be built up in water, for the water is but a factor in its composition, and certainly not a factor of such prominence, as to entitle it to be spoken of as the element, it is doubtful whether it was ever universally regarded as an *essential* element, and if not essential the Eucharist is not built up in it, for it can go on without it, whilst Unction and Orders, sacraments surely as great as Holy Water, are not built up in water at all. The former meaning, each of a limited number greater than one, is permissible, where the context requires it,* or where the general knowledge of the community is sufficient to avoid error, the only sacraments which, at any time, were believed to be built up in water and which could be described as '*maxima*' were the two I have mentioned; how far a priest, using this prayer, would come under the lash of the Council of Trent, which anathematizes all who say, that the number of sacraments is either more or less than seven, is another question, which need not here be discussed.

The words *mysterii tui* lower down in this prayer are now usually found as *mysteriis tuis*, the change avoids a direct reference to Holy Water as a sacramental creature; of ancient

* *Cum duo fures pecuniam abstulerunt, separatim quadruplum quisque, an duplum debeat.* QUINT 7, 5,

authorities, the Gelasian Sacramentary is probably unique, in having the modern reading—*mysteriis tuis*.*

EXORCISO te creatura salis per ✠ deum *Exorcismus* fo. 3.
 uium.† per ✠ deum uerum. per ✠ deum *salis*.
 sanctum. per deum qui te per helyseum prophetam in
 aquam mitti iussit ut sanaretur sterilitas aque. ut efficiaris
 sal exorcizatum in salutem credentium. et sis omnibus te
 sumentibus sanitas anime | et corporis. et effugiat atque dis-
 cedat ab eo loco quo aspersus fueris omnis fantasia. et
 nequitia uel uersutia diaboli fraudis, omnisque spiritus
 immundus adiuratus per eum qui uenturus est iudicare
 uiuos et mortuos et seculum per ignem.

Immensam clementiam tuam omnipotens eterne *Oremus*.
 deus humiliter implora||mus ut hanc creaturam salis quam
 in usum generis humani tribuisti benedicere‡ et sanctificare‡
 tua pietate digneris, ut sit omnibus sumentibus salus men-
 tis et corporis. et quicquid ex eo tactum uel respersum
 fuerit careat omni immundicia. omnique impugnatione
 spiritualis nequitie. Per dominum nostrum ihe|sum chris-
 tum filium tuum. Qui tecum uiuit et regnat in unitate. fo. 4.

Exorciso te creatura aque in nomine dei ✠ *Exorcismus*
 patris omnipotentis et in nomine ✠ ihesu *aque*.
 christi filii eius domini nostri. et in uirtute ✠ spiritus sancti.
 ut fias aqua exorcizata ad effugandam omnem potestatem
 inimici. et ipsum inimicum eradicare et explantare || ualeas
 cum angelis suis apostolicis, Per uirtutem eiusdem. domini
 nostri ihesu christi. Qui uenturus est iudicare uiuos et
 mortuos et seculum§ per ignem. Amen. fo. 5.

* Gelasian Sacramentary, edited by Rev. H. A. Wilson, *in loco*.

† *Vivum*. ‡ Cross over this word.

§ The words *seculum*, etc., are added in the margin, but apparently in the same hand.

Deus qui ad salutem humani generis maxima *oratio*
 queque sacramenta in aquarum substantia condidisti. adesto
 propicius inuocationibus nostris, et elemento huic multi-
 modis purificationibus preparato. | uirtutem tue benedic-
 tionis* infunde, ut creatura mysterii tui tibi seruiens ad
 abiciendos† demones morbosque pellendos. diuine gratie
 sumat effectum, ut quicquid in domibus uel in locis fidelium
 hec unda resperserit, careat omni immundicia liberetur a
 noxa, non illic resideat spiritus pestilens non aura corrum-
 pens, || discedant omnes insidie latentis inimici. et si quid
 est quod aut incolumitati habitantium inuidet aut quieti.
 aspersione huius aque effugiat ut salubritas per inuoca-
 tionem tui nominis expetita ab omnibus sit impugnationibus
 defensa. per

Coniunctio salis et aque pariter in nomine *hic*
 patris. et filii et spiritus sancti ‡ fiat sa|lutare *misce sal*
 sacramentum. Amen. *et aquam.*

Dominus uobiscum.

Deus inuicte uirtutis auctor et insuperabilis imperii
 rex. ac semper magnificus triumphator qui aduerse
 dominationis uires reprimis qui inimici rugientis seuitiam
 superas. qui hostiles nequitias potens expugnas, te
 domine trementes et suppli||ces deprecamur ac petimus. ut
 hanc creaturam salis et aque dignanter accipias. benignus
 illustres pietatis tue more sanctifices,* ut ubicumque fuerit
 aspersa per inuocationem sancti tui nominis omnis infestatio
 immundi spiritus abiciatur. § terrorque uenenosi serpentis
 procul pellatur. et presentia sancti spiritus nobis | miseri-
 cordiam tuam poscentibus ubique adesse dignetur. Per

* Cross over this word.

† Abjiciendos.

‡ There are crosses over *nomine*, *filii* and *spiritus*, but as they are of a different shape they are probably later.

§ Abjiciatur.

dominum nostrum ihesum christum filium tuum. Qui tecum
uiuít et regnat. In unitate eiusdem. *Dum aspergitur aqua*

R Asperges me domine ysopo et mundabor *benedicta.*
lauabis me. et super niuem dealbabor. *V* miserere mei
deus. Ostende nobis domine misericordiam tuam. et
salutare tuum. *Oratio.*

Exaudi nos domine || sancte pater omnipotens eterne deus.
et mittere digneris sanctum angelum tuum de celis. qui
custodiat. foueat. protegat. uisitet. et defendat omnes habi-
tantes in hoc habitaculo. Per christum dominum nostrum

fo. 8.





The Votive Masses.

A VOTIVE Mass is any mass apart from the regular routine of the Church's system, it might consist in repeating in its entirety one of the ordinary Church services on some other day than that for which it was appointed, or in performing a service for the glory of some being or the benefit of some individual who was unprovided for in the Church's round of Feasts and Fasts. Of the former class would be the Masses of the Holy Spirit, Holy Cross and the Blessed Virgin, the three most popular in this group; after a while it would be perceived that there were incongruities in repeating the Mass, say for Pentecost, on days other than the one for which it was prepared and slight changes would be made; thus in our missal the long Epistle for Whitsun Day, describing the events of that day, has been abandoned in the Votive Mass *De Spiritu Sancto* for a shorter and more suitable one; but the Collect, "God, Who on this *very day* didst teach, etc.," remains. Such changes were at first capricious, for the Amiens Missal discards the "very day" but retains the inconsequent epistle. The Holy Cross having two services, the Invention and the Exaltation, and the Blessed Virgin four, the originals of the Votive Masses

cannot be so readily compared owing to the more extended area from which such services could be compiled.

Of the second class we have the Mass of the Holy Trinity and of the Dead. The Holy Trinity at our period either had not or was only just beginning to have a fixed feast day, thus the Mass is not *De Sancta Trinitate* but *In veneratione Sanctæ Trinitatis* preserving in this title its original votive character, although when the Feast was instituted the Votive Mass became the Mass of the Feast instead of the usual course of the Mass of the Feast becoming the Votive Mass.

It will be observed that the Service for the Dead is incomplete, only the gradual portions being given, the reason for this is that these gradual parts are common to several different services, and by writing them first and the various Collects, etc., afterwards space could be saved. In the Ghent Missal the same arrangement is adopted, the choir parts come first, practically word for word as they are here written, including the anthem *Redemptor animarum*, which is not found in the printed English Missals, and then come the different Collects, Secrets and Post-communions suitable for various solemnities in connection with the Dead, for all of which these gradual parts are common.

<p>SPIRITUS domini repleuit orbem terrarum alleluya. et hoc quod continet omnia scientiam habet uocis alleluya alleluya alleluya. ps Exurgat deus et dissipentur</p>	<p><i>De sancto spiritu officium. Coll.</i></p>	<p>fo. 9</p>
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Deus qui hodierna die corda fidelium sancti spiritus illustratione docuisti, da nobis in eodem spiritu recta sapere et de eius semper consolatione gaudere. per. In unitate eiusdem spiritus.

Lectio actuum

In diebus illis, Cum audissent apostoli *apostolorum.*
 ...spiritum sanctum.* *R* Beata gens cuius est dominus
 deus eorum populus quem elegit dominus in hereditatem
 sibi. *V* Uerbo domini celi firmati sunt | et spiritu oris eius
 omnis uirtus eorum. Alleluya. *V* veni sancte spiritus reple
 tuorum corda fidelium. et tui amoris in eis ignem accende.
 Alleluya. *V* Paraclitus spiritus sanctus quem mittet pater
 in nomine meo. ille uos docebit omnem ueritatem.

Ueni sancte spiritus. et emitte celitus lucis *Sequentia.*
 fo. 11. *tue radium. Veni pater pau||perum. ueni dator munerum.*
ueni lumen cordium Consolator optime dulcis hospes anime.
dulce refrigerium. In labore requies in estu temperies in
fletu solatium. O lux beatissima reple cordis intima tuorum
fidelium. Sine tuo numine nichil est in lumine. nichil est
innoxium. Laua quod est | sordidum riga quod est aridum
sana quod est sauxium.† Flecte quod est rigidum. fove
quod est frigidum. rege quod est deuium. Da tuis fidelibus
in te confidentibus sacrum septenarium Da uirtutis meri-
tum. da salutis exitum da perhenne gaudium. Amen.

fo. 12. *||In illo Tempore. Dixit dominus ihesus dis-* *Secundum*
cipulis suis. Si quis diligit me iohannem.
pater, sic facio.‡ *Offertorium.*

Confirma hoc deus quod operatus es in nobis a templo tuo
quod est in iherusalem. tibi offerent reges munera alleluya
 fo. 14. *Munera quesumus || domine oblata sanctifica et* *Secr.*
corda nostra sancti spiritus illustratione emunda. Per. In
unitate eiusdem. s. *prefatio*

(+) *Per christum dominum nostrum*

Qui ascendens super omnes celos sedensque ad *prefatio*
dexteram tuam promissum spiritum sanctum hodierna die|

* Acts viii. 14-17.

† *sauxium.*

‡ S. John xiv. 23-31.

in filios adoptionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Sed et superne uirtutes atque angelice potestates ymnum glorie tue concinunt sine fine dicentes. *Infra*

Communicantes et diem sacratissimum pentecostes celebrantes || quo spiritus sanctus apostolis in numeris linguis apparuit. Sed et memoriam. fo. 15.

Hanc igitur oblationem seruitutis nostre. sed *Infra a*
et cuncte familie tue quam tibi offerimus pro *ctionem*
hiis quoque quos regenerare dignatus es ex aqua et
spiritu sancto tribuens eis remissionem omnium peccatorum.
Quesumus domine ut placatus. *eo* Factus est repente de celo
sonus aduenientis spiritus uehementis ubi erant sedentes
alleluya et repleti sunt omnes spiritu sancto loquentes
magnalia dei alleluya alleluya. *pco.*

Sancti spiritus domine corda nostra mundet infusio. et sui roris intima aspersione fecundet. per. In unitate eiusdem.

|| *In ueneratione sancte trinitatis offm.* fo. 16.

BENEDICTA sit sancta trinitas atque indiuisa unitas confitebimur ei quia fecit nobiscum misericordiam suam. *ps* Benedicamus patrem et filium cum sancto spiritu. laude.

Omnipotens sempiterne deus qui dedisti nobis* *Colla*
famulis tuis in confessione uere fidei eterne trinitatis
gloriam agnoscere | et in potentia maiestatis adorare unitatem. quesumus ut eiusdem fidei firmitate ab omnibus semper muniamur aduersis per *Ad*

Fratres, O altitudo diuitiarum *roma*
gloria in secula seculorum.† *R* Benedictus es domine qui intueris abyssos et sedes super cherubin. *nos.* *V*

* *nobis* has been erased partly by pen, partly by knife.

† Rom. xi. 33-36.

Benedicite deum celi quia fecit nobiscum misericordiam suam. Alleluya. *V* Benedictus es domine deus patrum nostrorum et laudabilis in secula. Alleluya *V* veni sancte spiritus reple tuorum corda fidelium et tui amoris in eis ignem accende.

S iohm.

In illo tempore, Dixit ihesus | discipulis suis. Cum uenerit.....dixi uobis.* *offr* Benedictus sit deus pater unigenitusque dei filius sanctus quoque spiritus quia fecit nobiscum misericordiam. suam.

Sec.

Sanctifica quesumus domine deus noster per tui sancti nominis inuocationem huius oblationis hostiam. et per eam nosmetipsos tibi perface. munus eternum. per *prefatio* (+) eterne deus.

fo. 19.

Quia cum unigenito filio tuo et spiritu sancto unus es deus. unus es dominus. Non in unius singularitate persone. sed in unius trinitate substantie. Quod enim de tua gloria reuelante te credimus, hoc de filio tuo. hoc de spiritu sancto. sine differentia discretionis sentimus. vt in confessione uere sempiternae deitatis. et in personis proprietas. et in essentia unitas. et in maiestate adoretur equalitas. | Quam laudant angeli adorant. *co* Benedicimus deum celi et coram omnibus uiuentibus confitebimur ei. quia fecit nobiscum misericordiam suam.

pco

Proficiat nobis ad salutem corporis et anime domine deus huius sacramenti susceptio et sempiterna sancte trinitatis confessio. Per dominum nostrum ihesum christum. f. t.

fo. 20.

NOS AUTEM gloriari oportet in cruce *De sancta*
domini nostri ihesu christi in quo est *cruce*
salus uita et resurrectio nostra per quem *officium.*
saluati et liberati sumus. *psalmus* Deus misereatur nostri.

Deus qui unigeniti filii tui domini nostri ihesu *Collecta*

* St. John xv. 26—xvi. 4.

christi precioso sanguine uiuifice crucis uexillum | sanctificare uoluisti, concede quesumus eos qui eiusdem sancte crucis gaudent honore, tua quoque ubique protectione gaudere. Per eundem. *Ad philippenses.*

Fratres, Christus factus est.....dei patris.* *R*
Christus factus est pro nobis obediens usque ad mortem mortem autem crucis. *V* propter quod et deus exaltauit illum | et dedit illi nomen quod est super omne nomen. Alleluya *V* Dulce lignum dulces clauos dulcia ferens pondera que sola fuisti digna sustinere regem celorum et dominum

In illo, Dixit dominus ihesus discipulis suis. *Sec math.*
Sicut fulgur ad terminos eorum.† *Offr* Protege domine plebem tuam per signum sancte crucis ab omnibus insidiis inimicorum omnium ut tibi gratam exhibeamus seruitutem et acceptabile tibi fiat sacrificium nostrum alleluya.

to. 23.

Hec hostia quesumus domine emundet nostra *Secreta.*
delicta que in ara crucis etiam totius mundi tulit offensam‡
Per

(+) eterne deus. Qui salutem humani generis in *pref.*
ligno crucis constituisti. ut unde mors oriebatur. inde uita resurgeret. Et qui in ligno uincebat, in ligno quoque uinceretur. Per christum dominum. nostrum. *co* Per lignum serui facti sumus et per sanctam crucem liberati sumus fructus arboris seduxit nos filius dei redemit nos Alleluya. *pco*

Adesto nobis domine deus noster. et quos sancte crucis letari facis honore eius quoque perpetuis defende subsidiis.
Per. *De sancta maria*

* Philp. ii. 8-11.

† St. Matt. xxiv. 27-31.

‡ Notice that the host before consecration is here said to bear the sins of the world.

fo. 24.

SALVE sancta parens enixa puerpera regem qui *officium.*
 celum terramque regit in secula seculorum. *psalmus*
 Quia concupiuit rex spetiem tuam. quoniam ipse est domi-
 nus deus tuus. *Collecta*

Concede nos famulos tuos quesumus domine deus perpetua
 mentis et corporis salute gaudere. et gloriosa beate marie
 semper uirginis intercessionem a presenti libera|ri tristitia.
 et futura perfrui leticia. *Lectio libri sapientie.*

Ab initio et ante secula detentio mea.* *R* Bene-
 dicta et uenerabilis es uirgo maria que sine tactu pudoris
 inuenta es mater saluatoris. *V* Uirgo dei genitrix quem
 totus non capit orbis in tua se clausit uiscera factus homo
 alleluya. *V* Post partum uirgo inuiolata permansisti | dei
 genitrix intercede pro nobis.

In illo, Factum est cum loqueretur ihesus *Secundum*
 ad turbas, extollens uocem quedam mulier *lucam.*
 custodiunt illud.†

In illo, Missus est gabriel *Secundum lucam*
 secundum uerbum tuum.‡ *offr* Ave maria gratia plena
 dominus tecum benedicta tu in mulieribus et benedictus
 fructus uentris tui. *Sec.*

fo. 28.

Tua domine propitiatione et beate marie semper uirginis
 intercessionem ad per||petuam atque presentem hec oblatio
 nobis proficiat prosperitatem. Per. *pref.*

(+) eterne deus. Et te in ueneratione beate marie sem-
 per uirginis exultantibus animis collaudare. benedicere et
 predicare. Que et unigenitum tuum sancti spiritus obum-
 bratione concepit. et uirginitatis gloria permanente huic
 mundo | lumen eternum effudit. ihesum christum dominum
 nostrum. Per quem *co.* Beata uiscera marie uirginis que
 portauerunt eterni patris filium. *postcom.*

* Ecclus. xxiv. 14-16. † St. Luke xi. 27-28. ‡ St. Luke i. 26-38.

Sumptis domine salutis nostre subsidiis da quesumus beate marie semper uirginis nos patrociniis ubique protegi. in cuius ueneratione. hec tue obtulimus maiestati. Per. do.

REQUIEM eternam dona eis domine. et lux *Pro defunctis* fo. 29.
perpetua luceat eis. *V*Te decet ymnus deus *officium.*
in syon. et tibi reddetur uotum in iherusalem. *ps* Exaudi
orationem meam ad te omnis caro ueniet. *R* Requiem
eternam dona eis domine et lux perpetua luceat eis. *V*
Anime eorum in bonis demorentur. et semen eorum | here-
ditet terram. *Tractus.*

De profundis clamaui ad te domine. domine exaudi uocem
meam. Fiant aures tue intendentes in orationem serui tui.
Si iniquitates obseruaueris domine domine quis sustinebit.
Quia apud te propitiatio est et propter legem tuam sustinui
te domine. *Offert.*

Domine ihesu christe rex || glorie libera animas omnium
fidelium defunctorum de manu inferni. et de profundo lacu
libera eas de ore leonis ne absorbeat eas tartarus ne cadant
in obscura. Sed signifer sanctus michael representet eas in
lucem sanctam quam olim abrahe promisisti et semini
eius. *V* fo. 30.

Hostias et preces tibi domine offerimus. tu suscipe pro
animabus illis quarum hodie memo|riam agimus fac
eas domine de morte transire ad uitam. Quam olim
abrahe. *V*

Redemptor animarum omnium christianorum mitte arch-
angelum sanctum michaellem ut ille clementer eas eripiat
de regionibus tenebrarum et perducatur eas in sinum abrahe
in lucem sempiternam. Quam olim. *Com*

Lux eterna luceat eis domine cum sanctis tuis in eternum
quia pius es.



The Lost Pages.

Ten folios are now missing, and in the place of them have been inserted sixteen new and unnumbered leaves in an early xiv. cent. hand supplying the Collects, Epistles, Gospels, Secrets, etc., for various solemnities connected with the Dead and with which the Gradual portions of the older book could be incorporated, showing that these changes were made at a time when the book was still serviceable and had not become merely a literary curiosity; that something of this nature must have followed in the older MS. there can be no doubt, but it was probably short, possibly occupying no more space than the two leaves, fos. 31, 32, necessary to complete that quire, their insufficiency for later requirements, which is supplied by the unnumbered leaves above referred to, may have led to their being purposely torn out; the loss of the whole quire, fos. 33-40, can be more easily assigned to accident than the disappearance of single leaves of which the frayed edges still remain.

What this quire or the later leaves of it contained is also not wholly problematical. In the service for Blessed Mary in Advent portions only are written out in full, the Collect *Deus qui de beate marie*, is referred to the lost fo. 39 which, according to the custom of our scribe includes 38 v, the

Secret *Inmentibus* and the Postcommunion *Gratiam tuam* are referred to the lost fo. 40 which includes 39 v. Now these liturgical forms written out in full on these lost leaves are also the Collect, Secret and Postcommunion of the Annunciation, the space included between the first and last reference would be easily sufficient for this service assuming that the Gospel *Missus est Gabriel* and the Offertory *Ave Maria* were borrowed, as they certainly would have been from the earlier Votive Mass,* a view which is strengthened by the consideration that whilst in the service of Blessed Mary in Advent, the Collect, Secret, and Postcommunion are referred to the lost pages; the Offertory is referred to the earlier Votive Mass, which it would scarcely have been had it been written out in full amongst the other references. Again on fo. 41 we have the conclusion of a prayer which must have been begun on the lost fo. 40 v, and which is undoubtedly a Postcommunion of some service of the B. V. M.; we thus seem to be in the midst of a group of such services, and I would suggest that the Annunciation was preceded by the Purification and followed by the Assumption or Nativity, or, seeing how much could now be borrowed from earlier sources, by both; this would add to our missal all the solemnities of our Lady then observed, and make the book as regards her feasts and various Votive Masses complete.

* It must however be admitted that by some mistake the Gospel, '*Missus est Gabriel*,' has been again written out in full in the Mass of St. Mary in Advent; the only instance in the whole book in which an Epistle or Gospel has been so treated, yet valuable as shewing the hopeless inaccuracy of the period, for in the 13 vv. containing it there are no less than three verbal differences between the two renderings, *Gabriel Angelus* of the first is *Angelus Gabriel* in the second, *Ave gratia* of v 28 is *Ave Maria gratia*, whilst *dominum* of v 30 has been changed into *deum*.



S. Vedast.

The honour paid to S. Vedast in this missal, where there is not only a service for his day but also for the Sunday within his Octave and the Octave itself, a dignity not even shared by Christmas, need not surprise anyone who knows the extreme popularity of this Saint in the early Middle Ages. In the older portion of the Leofric Missal there is a long list of Saints mentioned in connection with the Litany, and the only one of these which is written in rustic capitals with patches of red and green is S. Vedast, others are distinguished by peculiarities of writing, but S. Vedast stands out *facilis princeps*. The cult of this Saint was introduced into England in the xi. cent. or earlier, in the Jumièges Missal he is provided with a preface and an *Oratio ad Vesperum*, a distinction which the Editor of that work quotes as indicating his festival to be one of high rank in this country. His fame soon crossed S. George's Channel, for the Rev. W. Sparrow Simpson, in his *Carmina Vedastina*, mentions a hymn in the Irish vernacular of the xii. cent., beginning "Wonderful Vedast," a renown so widely diffused did not however prevent him eventually falling out of favour, and the complete neglect to which he has been reduced even in Arras itself, the diocese which he governed and the home

of his miracles, may be judged from the fact that he has no longer a festival day to himself, but has to share it with S. Amandus,* whilst the grandiloquent language of the early xi. cent. hymn beginning, *Ave presul gloriose* and finishing with *Te patronum venerantes*, has quite disappeared from the printed Arras Missal of 1508, where the Saint is described in the Collect not as *patronus noster* but simply as *confessor atque pontifex*.

The service for S. Vedast's Day in our missal follows the Jumièges, whilst the Collect and Post-communion of the Sunday following are borrowed from S. Martin's Mass in that book, and the Collect, Secret, and Post-communion for the Octave from the Octave of S. Andrew; another indication of the high honour in which S. Vedast was once held, for here we have the service of an Apostle used for him with the mere transposition of the name. The reason why the Saint, otherwise so much honoured, has a Tract instead of a Sequence, is no doubt due to the fact that his festival (6th Feb.) so often fell after Septuagesima when no Sequences were allowed, later Missals make provision for both contingencies and give Tract and Sequence, our compiler in not doing this may have been influenced by considerations of space.

sem||per uirgine celestis remedii faciat esse consortes.

fo. 41.

Per.

In die

BEATUS quem elegisti et assumpsisti domine *beati veda*
 habitabit in tabernaculis tuis. *p* Te decet. *sti officium.*
 Deus qui nos deuota beati uedasti con- *Collecta.*

* At Cambrai, another diocese held by S. Vedast, the commemoration of S. Amandus takes place on the morrow. Cambrai Missal, 1507.

fessoris tui atque pontificis instantia. ad agnitionem tui nominis uocare dignatus es, concede propicius. ut | cuius sollempnia colimus, etiam patrocinia sentiamus. *Lectio libri*
Per.

fo. 43. Dedit dominus confessioneminter *sapientie.*
benedictos benedicetur.* *R* Domine preuenisti eum in benedictionibus dulcedinis posuisti in capite eius coronam de lapide precioso. *V* vitam petiit et tribuisti ei longitudinem dierum in seculum seculi. Alleluya. *V* Iustus germinabit sicut lilium et florebit in eternum ante dominum. *Tractus.*

Desiderium anime eius tribuisti ei et uoluntate labiorum eius non fraudasti eum Quoniam preuenisti eum in benedictione dulcedinis. Posuisti super | caput eius coronam de lapide precioso. *Secundum lucam.*

In illo tempore, Designauit dominus ihesus et alios septuagintaoperarius, mercede sua † *Offr*
Posuisti domine in capite eius coronam de lapide precioso uitam petiit a te tribuisti ei. Alleluya. *Secretum*

fo. 45. Hostias domine laudis tuis altaribus adhibemus. || quas eius tibi patrocinio credimus commendandas, cuius nos uoluisti uotis ad tue pietatis peruenire noticiam. Per *Co*
Omni habenti dabitur et habundabit dicit dominus.

Beati uedasti confessoris tui atque pontificis *Postcom.*
domine precibus confidentes quesumus clementiam tuam ut per ea que sump|simus eterna remedia capiamus Per.
DEUS qui populo tuo eterne salutis *Dominica infra*
beatum uedastum ministrum concessisti, ‡ *octauas.*
presta quesumus ut quem doctorem uite habui- *Collecta.*
mus in terris, intercessorem semper habere mereamur in celis. Per. *Secr*

fo. 46. Omnipotens sempiterne deus munera ma||iestati tue

* Eccles xlvii. 9-13 and xxiv. 1-4. † S. Luke x. 1-7. ‡ concessisti.

oblata per intercessionem beati uedasti confessoris tui
atque pontificis perpetuam fac nobis proficere ad salutem.
Per. *postco.*

Sacramenta salutis nostre suscipientes. concede quesumus
misericors deus. ut beati uedasti confessoris tui atque ponti-
ficis nos ubique oratio adiuuet. in cuius ueneratione hec |
tue obtulimus maiestati. Per. *In octauis. sancti vedasti*

BEATUS* quem. *officium.*

Protegat nos domine beati uedasti confessoris *Coll.*
tui atque pontificis repetita sollempnitas. ut cuius patrocinia
sine intermissione recolimus perpetuam defensionem senti-
amus. Per. *Epistola*

Dedit† dominus confessionem. || *R* Domine preuenisti.‡ *fo. 47.*
Alleluya *V* Hic est beatus uedastus cui templum fieri ab
angelis iussum est hominibus. Desiderium.‡ *Tractus.*
In illo, Misit dominus ihesus duodecim *Secundum matheum.*
..... . gratis date.** *Offr* Posuisti§ domine. *Secr*

Indulgentiam nobis domine quesumus prebeant hec
munera largiorem, que || uenerabilis uedasti pontificis suff-
ragiis offeruntur. Per.*com* Omni habenti.§ *postco.* *fo. 48.*

Adiuuet familiam tuam tibi domine supplicando uener-
andus uedastus pontifex, qui tui nominis extitit predicator.
Per

Alleluya.¶ *V* Surrexit dominus et occurrens mulieribus
ait auete tunc accesserunt et tenuerunt pedes eius.

* xli. over "Beatus," i.e. a reference to fo. 41.

† xlii. over this word.

‡ xliii. over this word.

** S. Matthew x. 5-8.

§ xlv. over this word.

¶ This and what follows is in somewhat lighter ink, but appears to
be in the same hand as the rest of the book, why it comes here I do not
know, possibly our scribe reached this part of his work on Easter Day.



The Preface and Sanctus.

WE have now reached the first of the fixed portions of the service, and as far as I can see all that preceded it at a low mass was this. The priest having washed his hands and put on the sacred vesture, and the clerk having prepared the bread and mingled cup, either put them on the altar himself or gave them to the priest to place there;* then was read one after the other the Office, Collect, Epistle, Gradual, etc., as found in our book up to and including the Secret, the priest probably reading the whole, certainly the Collect, Gospel and Secret, concluding this last prayer with the invariable ending—*per omnia secula seculorum*.

Whether we should have seen a light held by the clerk during the Gospel and Mystic Prayer would, I think, have

* That the duty of preparing the elements devolved upon the clerk seems probable from a remark in Becon's "Displaying of the Popish Mass," in which he says that when the priest moved from the south to the north of the altar to read the Gospel he lifted the cloth, covering the chalice, to see if it contained the wine and water, an unnecessary precaution if he himself had just put them there, but a proper precaution if it was the duty of some one else. Becon of course lived long after the xiii. cent., but the tendency from that date to the time in which he wrote was rather for the priest to absorb the duties of the Minor Orders, than for the Minor Orders to usurp a duty formerly belonging to the priest.

depended on, whether we had, in modern parlance, attended a high or a low church, the efforts made in England during the xiii. and xiv. cent., when the high church party were in the ascendant, to enforce by various diocesan and provincial decrees the use of one or two lights at all masses, shews that the matter was one which the Bishops were unable to deal with by their individual influence, and for which they needed conciliar support. Their efforts were not wholly successful, for even at the Reformation there were churches without candlesticks; my own belief is that the majority of low masses celebrated in the xii. cent. were without light, but that by the xiv. this condition of things had been reversed.*

Prefaces.—Fo. 49 of this Missal is unfortunately lost, but as there can be no doubt of its contents, I have transcribed them, they consisted of the invariable ending to the Secret referred to above. ‘The Lord be with you,’ ‘Lift up your hearts,’ and the commencement of the ordinary preface which terminates on fo. 50, this is followed by a preface ending and that by a proper preface for Apostles, the latter being written here instead of in its usual place after the Secret, because it is common to three different festivals, the former is also a common form on which several of the proper prefaces converge and terminate, and space could again be saved by this arrangement. Of the ten proper prefaces ordinarily used at this period our book contains seven.

Sanctus.

I have just used the term preface-ending, but there can

* Some thirty instances are quoted in “Services of the Prayer Book,” edited by Dr. Wickham Legg (p. 18), of money left to churches to maintain lights in sacrament time, but none earlier than 1284.

be no doubt that the true preface-ending is the *Sanctus*. It is not only the end of the preface but a part of it, and was in olden times indistinguishable from it, the whole being read or chanted by the priest. A very late example of this is quoted by Grancolas*—The Paris Missal of 1481—where the *Sanctus* is continued in the same plain chant as the rest of the Preface, and this writer adds “Quand on eût commencé à charger le *Sanctus* de notes et que le prêtre eût cessé de le chanter seul on avec le choeur, etc.,” that the choir and people began in very early times to add their voices to the triumphal hymn may be taken as probable in most cases, and certain in some, but they followed the priest; it would be absurd for him to ask, as he does in the ordinary preface, that the voices of all may be admitted, and then allow his own voice to be silent; thus the *Sanctus* would be a part of the Sacramentary and not of the *Troper* or *Gradual*, it was the priest’s part and as such would not be curtailed in the Missal. At all events there is no other instance in our book of any curtailment of any of the Sacramentary portions, neither the well known *Agnus Dei* or even the still better known *Lord’s Prayer* are abridged by a single syllable.

I mention this because our *Sanctus* is not carried beyond the words ‘Lord God of Sabaoth,’ and without some warning we might too naturally conclude that we had here merely an indication of what was to be sung, and not the full text of what was sung, but this I think is not so, on the contrary I believe that in this shortened form we are once again in the presence of a variant of this hymn far older than the paleographical requirements of the MS. allow us to assign

* *Traité de la Messe*, p. 101.

as its date. Bingham distinguishes between the Epinikion or Triumphal Hymn, that is our Sanctus, and the Trisagion, telling us that in ancient times the Epinikion or simple form was sung at the Communion and the Trisagion after the Epistle;* whilst Scudamore mentions this form as existing in the oldest Western Missals that have survived.†

In the second Preface-ending of our book the Sanctus is not carried beyond the three Holies, but to carry it further would be now unnecessary, as we already have the full text just above, yet it must be remembered that both the Leofric and Jumièges Missals have nothing more than these three 'Holies' for their Sanctus, and that we may possibly have here another ancient variant of this hymn to be sung on the occasions when this preface-ending was employed.

When the Sanctus became "charger de notes," as Grancolas says, it naturally found its way into the choir books, but like all such changes, more rapidly in some places than others, e.g. in a Carthusian Gradual as late as the xiv. cent., which has Kyrie, Gloria in Excelsis and Credo, the Sanctus is only appended in a still later hand and does not contain the two final words—*in excelsis*—of the printed Missals.

Fo. 51 of the present book is blank, the verso of this leaf, which faces the commencement of the Canon, was no doubt intended to receive a painting of the Crucifixion, and its sacred destination, may account for the fact that this leaf has entirely escaped the scribbling over which has been the fate of most of the others left blank when the work was finished.

* Antiq. of the Christian Church, xiv. 2, 3.

† Not. Euch., p. 467.

fo. 49.?

Per omnia secula seculorum. Dominus vobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gratias agamus domino nostro. Dignum et iustum est. Vere dignum et iustum est equum et salutare nos tibi semper et ubique gratias agere domine sancte pater omnipotens eterne deus. per christum dominum nostrum per quem maiestatem tuam laudant angeli adorant dominationes tremunt potestates celi celorumque uirtutes ac beata seraphin socia exultatione concelebrant cum quibus et nostras uoces ut ad||mitti iubeas deprecamur supplici confessione dicentes. Sanctus. Sanctus Sanctus dominus deus sabaoth.

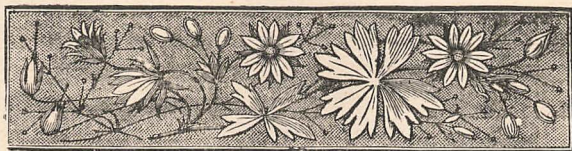
fo. 50.

Et ideo cum angelis et archangelis. cum thronis et dominationibus. Cumque omni milicia celestis exercitus hymnum glorie tue canimus sine fine dicentes. Sanctus. Sanctus. Sanctus.

|(+) equum et salutare

Te domine suppliciter exorare ut gregem tuum pastor eterne non deseras. sed per beatos apostolos tuos continua protectione custodias. ut eisdem rectoribus gubernetur. quos operis tui uicarios eidem contulisti preesse pastores. Et ideo





The Canon and subsequent Prayers.

Rubrics.—The history of rubrics, or rather rubrical directions in connection with this part of the service is, as has already been observed, not a very long one (p. 14), for practical purposes they began in the xiii. cent. ; our Missal has three, all of a strictly laconic character,—“ Here put the Body into the Blood,”—“ Here give the Kiss,”—“ When he distributes ;”—to these we may add the two rubrics of the Exorcism of Salt and Water,—“ Here mix the Salt and Water,”—“ When the Holy Water is sprinkled.” As the minister of these services must be either a bishop or a priest, one would have thought that so exalted an official of the Church might have been spoken to and spoken of with a little more circumlocution, but our compiler is chary of his words, and if he fails in politeness he at all events has not missed being clear.

Crosses.—Of these outside the prayer, *Te igitur*, there are but three, and they occur in connection with the words—The peace of the Lord be alway with you—they are somewhat larger than the others, for the first two spaces are left and the third would probably have been treated in the same way, had it not been that the word connected with it comes

on the top line of a folio where the margin affords ample space for a cross of the proper size. The actual Prayer of the Canon has twenty-five, but of these only six have spaces left for them, which looks as if the MS. had been made from a copy where only those six were used; the rest, although in many cases awkwardly squeezed in between the lines, appear to be in the same hand and ink as the original work; the two last crosses of the printed missals on *omnipotentis* and *spiritus sancti*, although just beginning to make their appearance at our time are here wanting, in their place however there are crosses on *honor* and *gloria* just below, and these seem to be peculiar to French and Flemish Missals of this date.

Consecration.

The words "*hoc est enim corpus meum*" which in the later centuries derived such tremendous importance as the *ipsisima verba consecrationis*, and which in the modern Roman Missals are frequently found printed in large capital letters and enshrined in a blaze of rubrics, are here not even begun with a capital H. All the writers of our period and earlier, John of Avranches, Micrologus, Honorius of Autun, Hugo S. Victor use the expressions—"Words of Consecration," "Prayer of Consecration" for the whole Canon up to, and perhaps including, the Lord's Prayer. How the mandate to do a thing was taken to be the thing done, is one of the most remarkable metamorphoses that the darkest of ages could bring about, and I fear England must bear the lion's share of the blame, it was the ignorant priests of this country* and Normandy, who were first struck by the sound

* And as to how ignorant some of these were, see an amusing account in Maskell's *Ancient Liturgies*, 2nd Ed., p. 181 et seq.

of the words "*hoc est enim corpus meum*," and being too ignorant of Latin to understand the context or to see that they only form part of an historical statement, began to hold up the wafer as if by these words it had been transubstantiated into the Body of Christ; this in the xiv. cent. led to this sentence being starred in some English Missals, and by the time printing was invented the Norman and English Uses had acquired a plentiful supply of rubrics as to bowing and elevating.

The Roman Missals were however singularly free from such accretions right up to the Reformation. In the *Missale Romanum*, printed by G. Stuchs at Nuremberg in 1484, no device whatever is adopted for drawing attention to these words, and the only rubric which follows them is "*Hic deponat hostiam*;" even the Missal published by the Junta in 1560, although it orders the elevation, has nothing whatever about bowing.* Considering that the result of placing the consecration here is to make a good deal of what follows unintelligible, it is astonishing that more attention has not been called to it; for the priest to hallow bread and wine by crossing them, to ask that God will regard them with a favourable and serene countenance, and that He will accept them as He did the offerings of Abel, Abraham, and Melchisedec, who it must be remembered also offered bread and wine, to ask that God will command His Holy Angel to carry them to His Altar on high, so that by touching that celestial table they may become consecrated, and be to all who shall receive them the participation of the Body and Blood of Christ, are all sentiments of irreproachable orthodoxy; but to hallow the Redeemer of the world by

* See Appendix.

crossing Him, to ask that God will behold His well-beloved Son with a favourable and serene countenance, that he will accept Him as He was pleased to accept the paltry gifts of Abel, Abraham and Melchisedec, that He will command His Angel to carry Him on high into the Divine Presence, that so many as do receive Him, may receive Him, and more to the same effect is a course of proceeding which the English Reformers are to be commended for peremptorily stopping.*

Administration.

Anyone who has ever given the slightest attention to the history of the Liturgy, must I think have been struck with the curious and at first sight inexplicable fact, that neither Sacramentary nor Missal, with very rare exceptions, ever make any provision either for the time or manner in which the people are to receive the Communion ; indeed, this very essential element of the service has been so studiously omitted, that some commentators have actually asserted that the people did not receive the Sacrament during the Mass at all, but at the end of it ; such a state of things, if it ever existed, can only be regarded as one of the abuses of the later Middle Ages.

The reason why the earlier books provide only for the hallowing of the Sacrament, was probably due to the feeling then current, that in so important a matter as the manner in which the Elements were blessed, a fixed form of words must be insisted upon, but that for the way in which the priest mixed the two species, in which he received the Sacrament, or in which he distributed it to the people free-

* See the first Prayer Book of Edward VI., where Elevation after the words of Institution is prohibited.

dom might be allowed, this suggestion finds support in the fact that in Gaul in the viii. cent. each priest was required to state in writing for the perusal and approbation of the bishop his method of celebrating Divine Service and administering the Sacrament *de precibus et ordine missarum*,* which would scarcely have been necessary if all that he did was to follow the directions of a book, or even generally recognized custom; anyhow the books before 1000 A.D., of which the Gelasian and Leofric may be taken as typical examples, make provision only for the hallowing, the former is not carried beyond "The peace of the Lord be alway with you, and with thy spirit;" the latter has in addition only a single Agnus, after this the dipping of the bread into the wine followed when it was necessary to reserve any portion of the Sacrament for the sick and sometimes perhaps when it was not. Then came the communion of the priest, of the other ministers, of the people, with words and acts which if they were not the outcome of individual discretion, are at all events not provided for in the official service books. All this being over uniformity again prevailed, and the service concluded with the Post-Communion, i.e. the third and final Collect of the Mass.

In the xi. cent. a step forward was taken and a form for mixing the two species and one or two prayers before the communion of the priest usually provided; by the xii. cent. we get a few stereotyped words such as "That which we have taken with our mouths, etc.," or "Let the humble performance of my duty, etc.," said immediately before or after the Post-Communion, and in large congregations the deacon announcing, in words which were now traditional, that the service was at an end,—*Ite, missa est.*

* Smith Christ. Antiq., p. 1521.

A form for the priest's communion next appears, and after a due interval another for the people's would no doubt have established itself, had it not been that just when this should have occurred, the whole subject of the people's communion was dislocated by the controversy as to whether they should receive in both or one kind, and also by the fact that large numbers of masses were now celebrated without the laity receiving at all; the accumulating stream of accretions did not however stop, it simply flowed by, and when once it had gone past a return was unlikely.

But there were exceptions, in just a *few* missals the matter took shape, and the Ghent Missal and ours are amongst these exceptions, the Ghent has no rubric, but the words 'thee' or 'me' (see p. 8) in the formula clearly show both the time and form for the people's reception; our Missal has not the 'thee' or 'me,' but it has the rubric "When he distributes," which of course can have but one meaning, when he distributes to the people, and is a sufficient indication to him to change the 'me' lower down for 'thee' when necessary.

As to the manner in which the Sacrament was administered, the silence of the Sacramentaries and early Missals make it difficult to speak, although light can sometimes be thrown on such subjects by consulting the 'Ordines.' In the xi. cent. a controversy sprang up as to whether the two species should be administered separately or together by dipping the bread into the wine. Pope Paschal II. condemned this practice in 1118, ordering the bread and wine to be given separately according to Christ's institution; the order however had not much effect north of the Alps, where the condemned practice seems to have been universally observed, and notwithstanding the Papal decree, we find

Earnulph, Bishop of Rochester, defending it in 1120;* this prelate however seems soon to have changed his mind, but only to be again anti-papal, for in 1123 he advocates communion in one kind;† our missal, although probably written a hundred years later, still adheres to the impugned practice, and both priest and people continue to receive the two species together under a common form.

Peculiarities.—Of these the most important are (1) the addition in the Canon of the words “And of those whose solemnity is this day celebrated in the sight of Thy glory,” following the first list of saints. Amongst English Missals it is found in Vitellius A. 18; in the xii. cent. York Missal, already referred to, and it is also found in several Continental Missals of our period and earlier, but how it originated, why it appeared or why it disappeared I do not know. (2) Our missal has what is probably an unique rendering of the *Agnus Dei*, “have mercy upon the world,” taking the place of the first “have mercy upon us.” This very beautiful and catholic petition is so at variance with the received form that most critics will probably pronounce it a scribal mistake, but if so why has it not been altered like the Holy Name on the next folio, which has been wrongly written and duly crossed out. (3) The prayer *Perceptio corporis* is usually placed before reception, I have however come across it in other missals placed as here, and on one occasion with the verb *presumo* lower down still left in the present tense. The word “*laudis*” in the *Placeat tibi* has now almost wholly disappeared, whilst the words “*vivis et defunctis*” here found are very unusual in this prayer.

* Bingham's *Antiq. of the Christian Church*, xv. v. 2.

† Chambers' *Divine Worship*, p. 398.

Alterations and Additions.—The MS. has been very fortunate in this respect, not only is the Canon perfect, a no unworthy distinction for missals of this date, but it has practically escaped those touchings up which so often spoil and disfigure an ancient liturgical work; besides a “*Petro*” scribbled on the margin of fo. 59 and a cross of a different shape and ink placed over “*calicem*,” on the top line of fo. 57 the only addition is an ‘Amen’ added to the end of the *Communicantes*,* the ink of which is of a lighter colour, and the ornamentation, which in this book fills up an unfinished line, has been partially removed to allow of its insertion. Of pen erasures the Holy Name on fo. 62 has been referred to, and of knife a word appears to have gone after ‘*Trinitas*’ in the *Placeat tibi* which was probably *Deus*, as that word still survives in the Carthusian Missal; another word appears to have gone between ‘*benedixit*’ and ‘*fregit*,’ it was probably *ac* which is found in the York but not in the Sarum, a similar attempt to conform the Missal to the Sarum rather than to York Use, is to be found in the Trinity Collect, where *nobis*, which occurs in the latter, but not in the former, was first written; the *bis* has been nearly deleted by means of a knife or other sharp instrument, but this method having made a hole in the vellum, it was abandoned, and the simpler process of drawing a pen through the first part of the word resorted to.

fo. 52.

TE IGITUR clementissime pater per ihesum christum
 filium tuum dominum nostrum supplices rogamus et
 petimus uti accepta habeas. et benedicas hec ✠ dona. hec
 ✠ munera. hec ✠ sancta. sacrificia illibata.

* This Amen became general in the xiii. cent. Maskell's Ancient Liturgies, p. 89.

In primis que tibi offerimus pro ecclesia tua sancta catholica | quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum una cum famulo tuo papa nostro necnon et antistite nostro, et rege nostro. N. et omnibus orthodoxis atque catholicis et apostolicis fidei cultoribus.

Memento domine famulorum famularumque tuarum. N. et omnium circumstantium, atque omnium fidelium christianorum quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus pro redemptione animarum suarum pro spe salutis et incolunitatis sue tibi que reddunt nota sua eterno deo uiuo et uero.

Communicantes et memorem uenerantes in primis gloriose semper uirginis marie genitricis dei et domini nostri ihesu christi.

Sed et beatorum apostolorum, ac martyrum tuorum, Petri, Pauli, Andree, Iacobi, Iohannis, Thome, Iacobi Philippi, Bartholomei, Mathei, Symonis, et Thadei, Lini, Cleli, Clementis, Cypriani, Laurentii, Grisogoni, Iohannis et Pauli, Cosme et Damiani, necnon et illorum quorum hodie sollempnitatis in conspectu glorie tue celebratur trimumphus. Et omnium sanctorum tuorum quorum meritis precibusque concedas, ut in omnibus protectionis tue muniamur auxilio. Per eundem | christum dominum nostrum.*

Hanc igitur oblationem seruitutis nostre, sed et cuncte familie tue quesumus domine ut placatus accipias diesque nostros in tua pace disponas atque ab eterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. per christum dominum, nostrum, amen.

* Amen added by later hand, in lighter ink.

fo. 53.

fo. 54.

fo. 55. Qvam oblationem tu deus || in omnibus quesumus. Benedictam* Ascriptam.* Ratam.* Rationabilem. acceptabilem-que facere digneris ut nobis Corpus* et Sanguis* fiat dilectissimi filii tui domini nostri ihesu christi.

Qvi pridie quam pateretur accepit panem in sanctas ac uenerabiles manus suas. et eleuatis oculis in celum ad te deum patrem suum omnipo|tentem tibi gratias agens. Benedixit.†* fregit dedit discipulis suis dicens. accipite et manducate ex hoc omnes. hoc est enim corpus meum. Simili modo postea quam cenatum est. accipiens et hunc preclarum calicem in sanctas ac uenerabiles manus suas
fo. 56. item tibi gratias agens Benedixit.* dedit discipulis || suis dicens. accipite et bibite ex eo omnes. Hic est enim calix sanguinis mei noui et eterni testamenti misterium fidei qui pro uobis et pro multis effundetur in remissionem peccatorum. Hec quocienscumque‡ feceritis. in mei memoriam facietis.

Unde et memores domine nos tui serui. sed et | plebs tua sancta eiusdem christi filii tui domini dei nostri tam beate passionis necnon et ab inferis resurrectionis sed et in celos gloriose ascensionis offerimus preclare maiestati tue de tuis donis ac datis. Hostiam* puram. Hostiam ✠ sanctam. Hostiam ✠ immaculatam. Panem ✠ sanctum
fo. 57. uite eterne. et || calicem** salutis perpetue.

Supra que propitio ac sereno uultu respicere digneris. et accepta habere sicuti accepta habere dignatus es munera pueri tui iusti abel. et sacrificium patriarche nostre§ abrahe. et quod tibi optulit¶ summus sacerdos tuus melchisedech sanctum sacrificium imma|culatam hostiam.

* Cross over this word.

† A space here in the MS.

‡ quocienscumque.

** There is a cross over "calicem" in different hand and ink.

§ nostri. ¶ obtulit.

Supplices te rogamus omnipotens deus. iube hec perferri. per manus sancti angeli tui in sublime altare tuum. in conspectu diuine maiestatis tue, ut quotquot ex hac altaris participatione sacrosanctum filii tui corpus* et sanguinem* sumpserimus. omni benedictio||ne* celesti. et gratia repleamur. per eundem christum dominum nostrum Amen.

fo. 58.

Memento etiam domine famulorum famularumque tuarum. N. qui nos precesserunt cum signo fidei. et dormiunt in sompno pacis. Ipsis domine et omnibus in christo quiescentibus locum refrigerii lucis et pacis ut in|dulgeas deprecamur. Per eundem christum dominum nostrum Amen.

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martiribus. cum Iohanne. Stephano Mathia.||Barnaba Ignatio. Alexandro Marcellino. Petro. Felicitate. Perpetua. Agatha. Lvcia agnete. Cecilia Anastasia. et cum omnibus sanctis tuis.

fo. 59.

Intra quorum nos consortium non estimator meriti. sed uenie quesumus largitor admitte. Per christum dominum nostrum.

| Per quem hec omnia domine bona semper creas. sanctificas.* uiuificas.* benedicis.* et prestas nobis. per ipsum.* et cum ipso.* et in ipso.* est tibi deo patri omnipotenti in unitate spiritus sancti. omnis honor* et gloria.*

Per omnia secula seculorum. Amen. Oremus Preceptis salutaribus || moniti. et diuina institutione. formati audemus dicere. Pater noster qui es in celis. sanctificetur nomen tuum. adueniat regnum tuum. fiat uoluntas tua. sicut in celo et in terra. panem nostrum cotidianum da nobis hodie.

fo. 60.

* Cross over this word.

et dimitte nobis debita nostra. sicut et nos dimittimus debitoribus | nostris. Et ne nos inducas in temptationem. Sed libera nos a malo. amen.

fo. 61. Libera nos quesumus domine ab omnibus malis preteritis presentibus et futuris, et intercedente beata et gloriosa semperque uirgine dei genitrice maria. et beatis apostolis tuis Petro et Paulo. atque Andrea cum omnibus sanctis. da || propicius pacem in diebus nostris, ut ope misericordie tue adiuti. et a peccato simus semper liberi. et ab omni perturbatione securi. per eundem dominum nostrum ihesum christum filium tuum. Qui tecum uiuit et regnat in unitate spiritus sancti deus. Per omnia secula seculorum. Amen.

Pax ✠ domini sit ✠ | semper uo ✠ biscum.* Et cum spiritu tuo. Agnus dei qui tollis peccata mundi mundi miserere. Agnus dei qui tollis peccata mundi miserere nobis. Agnus dei qui tollis peccata mundi dona nobis pacem.

fo. 62. Hec sacrosancta commixtio corporis et *hic mitte corpus* sanguinis domini nostri || ihesu christi. fiat *in sanguinem* michi et omnibus sumentibus salus mentis et corporis et ad uitam eternam capiendam preparatio *dicens.* salutaris. Amen.

Domine ihesu christe qui dixisti apostolis tuis. pacem meam do uobis. pacem relinquo uobis. ne respicias peccata mea. sed fidem sancte ecclesie tue. eamque secundum uoluntatem tuam pacificare et adunare dignare. *hic da*

Domine sancte pater omnipotens eterne *osculum. oremus.* deus. da michi hoc sacrosanctum corpus et sanguinem† filii tui domini dei nostri ihesu christi. ita digne sumere, ut per

* This word 'uobiscum' has the cross above it.

† After this word "ihesu christi" has been written and a pen drawn across it.

hoc remissionem omnium peccatorum meorum merear accipere. et tuo sancto spiritu || repleti quia tu es deus benedictus in secula seculorum amen. fo. 63.

Domine ihesu christe filii* dei uiui qui ex *oratio*
uoluntate patris cooperante spiritu sancto per mortem tuam
mundum uiuificasti libera me queso per hoc sacrosanctum
corpus et sanguinem tuum a cunctis iniquitatibus meis et
uniuersis malis. et fac me tuis semper obedire man|datis. et
non sinas me imperpetuum a te separari saluator mundi.
Qui uiuit et reguat. *Ad corpus*

Aue sanctissima christi caro imperpetuum mea summa
dulcedo. *Ad sanguinem*

Aue in eternum potus celestis. ante omnia et super
omnia michi dulcis.

Corpus et sanguis domini nostri ihesu christi *dum*
custo||diat me in uitam eternam Amen. *distribuit* fo. 64.

Perceptio corporis et sanguinis tui domine *Oratio*
ihesu christe quam ego indignus et infelix presumpsi. non
michi proueniat ad iudicium nec ad dampnationem. sed
prosit michi ad remissionem omnium peccatorum meorum.
et ad percipiendam uitam eternam | Amen.

Qvod ore sumpsi domine mente capiam ut de *Oratio.*
corpore et sanguine domini nostri ihesu christi. fiat michi
remedium sempiternum. Amen. *post missam.*

Placeat tibi sancta trinitas hoc obsequium† *oratio*
seruitutis mee. et presta ut hoc sacrificium laudis quod
oculis tue maiestatis || indignus obtuli. tibi sit acceptabile
michique propitiabile et omnibus fidelibus uiuis et defunc-
tis pro quibus illud obtuli te miserante remediabile. Amen. fo. 65.

* fili.

† Space here.



The Nicene Creed and Sequences.

FOLLOWING the prayer *Placeat tibi*, without any break or lacuna, comes the Nicene Creed, there are one or two verbal differences between it and the more modern form, but none which are in any way of a doctrinal character; the most noticeable is perhaps, that *futuri* has given place to *venturi* just before the Amen, making us to look for a life to come instead of for a life to be. According to our book the Creed is only ordered to be used thrice, Christmas Day and the Feasts of SS. Matthew and Luke, the rule seems arbitrary, yet the cleanness and absence of thumb marks as soon as we pass from the pages containing the Canon, to those on which portions of the Nicene Creed alone are written, gives a practical demonstration of the very few occasions on which the Symbol was used. In the xii. cent. Ordo, already mentioned as showing what were then considered to be the highest festivals, the Creed is ordered to be used on all feasts of Apostles, there is certainly a fitness in reciting the Symbol on the feast days of those who first taught the Truth, and on Christmas Day, seeing how much of it deals directly or indirectly with the doctrine of the Incarnation; its use however at our period was rapidly becoming more general, missals of this date have the word

Credo in an early hand frequently written in the margin, showing that it had soon become necessary for services for which when the book was first compiled it was not necessary.

Kyrie and Gloria in Excelsis.—Neither of these are referred to in our book, and neither they nor the Creed are found in the Gregorian Antiphony, a Gradual said by some to be as late as the xi. cent. Smith, in his "Dictionary of Christian Antiquities," tells us that the Kyrie assumed its present ninefold character at latest by the xii. cent.; it may be so, yet fresh discoveries may show that the tendency hitherto has been to antedate what at present exists; the xiii. cent. was undoubtedly a period of great liturgical and ritual activity, and by the xiv. a stable basis for most of what we now have may I think be fairly assumed. Of course isolated examples of earlier use can be quoted, the *Gloria in Excelsis* for example was used on grand occasions when the bishop was present, at a much earlier date, yet it had not by our period become an integral portion of the service but was looked upon rather as a brilliant opening for some exceptional occasion than as part of the ordinary routine of the Mass.

Sequences.—Of these, the first two for Blessed Mary are found almost word for word in the English Missals; applying to them the same test that has been applied to the pages containing the Creed, I should say that the second was distinctly the favourite, the first bearing scarcely more traces of usage than the Creed itself. The third Sequence, that for the Holy Cross, has been fairly well used, it is not found in the English printed missals nor have I seen it anywhere outside this book. The next five folios were originally left blank, probably to furnish room for additional

Sequences, the extravagant multiplication of proper prefaces had just been checked by Papal decree, but the day of Sequences was still young, and some centuries had to elapse, in which they were to revel in all their glory, before the iron hand of Rome came down and smote them even harder than it had done the Prefaces.

to. 66. **C**REDO in unum deum patrem omnipotentem. Factorem celi et terre. uisibilem omnium. et inuisibilem | et in unum dominum ihesum christum filium dei unigenitum. Et ex patre natum ante omnia secula Deum de deo. lumen de lumine. deum uerum de deo uero. genitum non factum. consubstantialem patri per quem omnia facta sunt. Qui propter nos homines. et propter nostram salutem des|cendit de celis. et incarnatus est de spiritu sancto ex maria uirgine. et homo factus est. crucifixus etiam pro nobis sub pontio pilato. Passus et sepultus est. et resurrexit tertia die secundum scripturas. et ascendit in celum. sedet ad dexteram patris. Et iterum uenturus est cum gloria iudicare uiuos et mor|tuos cuius regni non erit finis. et in spiritum sanctum dominum et uiuificantem. qui ex patre filioque procedit. Qui cum patre et filio simul adoratur et cum glorificatur. qui locutus est per prophetas. et unam sanctam catholicam et apostolicam ecclesiam. confiteor unum baptisma in remissionem peccatorum. et expecto resurrectionem || mortuorum. et uitam futuri seculi. amen.

to. 67.

AVE mundi spes maria aue mitis aue *De sancta maria*
pia. aue plena gratia. Ave uirgo singu- *sequentia*
laris aue digna stella maris replens orbem gloria. Ave rosa
speciosa flos uernans per secula. Ave* fructus nostri luctus
relaxauit uincula. Ave cuius uiscera contra iuris federa

* Space for a two letter word here.

ediderunt filium. Ave carens simili mundo diu flebili reparasti gaudium. Ave uirginum lucerna per quam fulsit lux superna hiis quos umbra tenuit. Ave uirgo de qua nasci et de cuius lacte pasci rex celorum uoluit. Ave gemma celi luminarium. Ave sancti spiritus sacrarium. || O quam mirabilis o quam laudabilis est hec uirginitas. In qua per spiritum facta paraclitum fulsit fecunditas. O quam digna quam benigna quam serena. quam amena ex qua christus nascitur. Per quam seruitus finitur porta celi aperitur. et libertas redditur. O castitatis lilium tuum precare | filium. qui salus est humilium. Ne nos pro nostro uitio in flebili iudicio subiciat supplicio.* Sed nos tua sancta prece mundans a peccati fece. Collocet in lucis domo quam per te recepit homo Amen.

fo. 68

AUE maria gratia plena dominus tecum uirgo serena. Benedicta tu in mulieribus. Qve peperisti pacem hominibus. Et angelis gloriam Et benedictus fructus uentris tui Qvi coheredes ut essemus sui. Nos fecit per gratiam. Per hoc autem aue mundo tam suaue contra carnis iura. Genuisti prolem nouum stella solem noua genitura. Tv parui et magni leonis. et agni|saluatoris christi templum extitisti. sed uirgo intacta. Tv floris et roris panis et pastoris uirginum regina rosa sine spina genitrix es facta. Tv ciuitas regis iusticie. Tv mater es misericordie de lacu fecis et miserie Teophilum reformans glorie Te collaudat celestis curia tu mater es regis et filia. || Per te iustis confertur gratia. Per te reis donatur uenia Ergo maris stella uerbi dei cella et solis aurora. Paradysi porta per quam lux est orta natum tuum ora ut nos soluat a peccatis. Et in regno claritatis. Qvo lux lucet sedula collocet per secula. Amen.

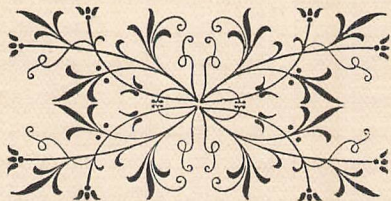
fo. 69.

fo. 70.

De sancta cruce sequentia.

* subiciat supplicio.

fo. 71. **O** CRUX lignum triumphale mundi uera salus uale inter
 ligna nullum tale fronde flore germine. Medicina
 christiana salua sanos egros sana quod non ualeat uis humana
 sit in tuo nomine. Absistentes* crucis laudi consecrator crucis
 audi atque seruos tue crucis post || hanc uitam uere lucis
 transfer ad palatia. Qvos tormento uis† seruire fac tor-
 menta non sentire. sed cum dies erit ire nobis confer et
 largire sempiterna gaudia. amen.



* The meaning here is obscure, but I think it must be "O Consecrator of the Cross hear the servants of Thy Cross ceasing (through approaching death) from the praise of the Cross."

† "Those whom *Thou wilt* to torment, make them not to feel their torments"—does this indicate an Irish original.



The Common of the Saints.

IT would seem that originally when a new saint was added to the calendar, his feast would be observed by using an already existing service for one of his quality, the only change made being to substitute the new name for the older one; thus for a new apostle S. Andrew's service would be requisitioned, for a virgin martyr S. Agnes, for a confessor not a bishop S. Benedict. In time some of them would deviate from what may now be called a common form by having certain lessons or prayers specially suited to their case substituted for the original ones, but this would not affect the ever increasing majority which would still be observed in the old manner, and which service for the avoidance of mistakes would now have the old names Andrew, Agnes or Benedict left out and a capital N or more anciently the pronoun *ille* or *illa* substituted for it. Our scribe may possibly have been copying from a book in which these changes had not been made, for in the Common of a Confessor not a bishop, he has actually in the Collect left in the name Benedict, instead of changing it as elsewhere into the N. or *ille*.

fo. 77.

MICHI autem nimis honorati sunt amici *In natale unius*
tui deus. nimis confortatus est principatus *apostoli*
eorum. *ps* Domine probasti.

Quesumus omnipotens deus. ut beatus. N. *Collecta*
apostolus tuum pro nobis imploret auxilium, ut a nostris
reatibus absoluti. a cunctis etiam periculis exuamur.
Per *Ad ephesios.*

fo. 78.

| Fratres, Iam non estis hospites.....in spiritu sancto.*||
R Nimis honorati sunt amici tui deus. nimis confortatus est
principatus eorum. V Dinumerabo eos et super arenam
multiplicabuntur. Alleluya. V In omnem terram exiuit
sonus eorum. et in fines orbis terre uerba eorum.

In illo tempore. Dixit dominus ihesus *Secundum iohem.*
discipulis suis. Hoc est preceptum.....det uobis.† off
Michi autem nimis honorificati sunt amici tui deus. nimis
confortatus est principatus eorum *secretum*

| Sacrandum tibi domine munus offerimus. quo beati. N.
apostoli tui sollempnia recolentes purificationem quoque
nostris mentibus imploramus. Per. eo vos qui secuti estis
me sedebitis super sedes iudicantes duodecim tribus israelis.

fo. 80.

Perceptis domine sacramentis suppliciter exoramus, *pco.*
ut inter||cedente beato. N. apostolo tuo que pro illius uener-
anda gerimus passione nobis proficiant ad medelam. P.

Benedictio domini super caput *lectio libri*
corona glorie.‡ *sapientie*

In illo tempore, Dixit dominus discipulis *Secundum iohem*
suis. Ego sum uitis.....fiet uobis.§

In natale unius martyris¶ offm.

* Ephes. ii. 19-22. † S. John xv. 12-16.

‡ Eccelus xlv. 25, 27; xlv. 2-9. § S. John xv. 1-7.

¶ The two middle words of this title are rubbed out, but there
can be no doubt they were the contracted forms of the words given.

LETABITUR iustus in domino. et sperabit in eo et *offm.*
 laudabuntur omnes recti corde. *ps.* Exaudi deus ora-
 tionem meam cum deprecor. a timore inimici eripe animam
 meam. Gloria patri et filio et spiritui sancto.

In uirtute tua domine letabitur || iustus et *Alia offm* fo. 83.
 super salutare tuum exultabit uehementer desiderium anime
 eius tribuisti ei. *ps* Et uoluntate labiorum eius non fraud-
 asti eum. Gloria patri. *Colla*

Presta quesumus omnipotens deus, ut qui beati. N.
 martyris tui natalicia colimus, intercessione eius in tui
 no|minis amore robaremur, per.

Beatus uir qui in sapientia.....*Lectio libri sapientie.*
dominus deus noster.* *R* Posuisti domine super
 caput eius coronam de lapide precioso. *V* Desiderium anime
 eius tribuisti ei et uoluntate labiorum eius non fraudasti
 eum. Alleluya. *V* Beatus uir qui suffert temptationem
 quoniam | cum probatus fuerit accipiet coronam uite.

In illo tempore, Dixit dominus ihesus *Secundum lucam*
 discipulis suis. Si quis uult.....regnum dei.† *offr.*
 In uirtute tua domine letabitur iustus et super salutare
 tuum exultabit uehementer desiderium anime eius tri-
 buisti ei. *offr* Posuisti domine super caput eius coronam
 de lapide precioso uitam petiit a te tribuisti ei alleluya.

Muneribus nostris quesumus domine precibusque *Sec.*
 susceptis, et celestibus nos munda misteriis et elementer
 exaudi. *p co* || Magna est gloria eius in salutari tuo gloriam fo. 86.
 et magnum decorem impones super eum domine. *postcom.*

Da quesumus domine deus noster. ut sicut commemora-
 tione sanctorum tuorum. temporali gratulamur officio. ita
 perpetuo letemur aspectu. *p. Plurimorum martyrum. officium.*

* Ecclus xiv. 22 ; xv. 3, 4.

† S. Luke ix. 23-27.

SAPIENTIAM sanctorum narrent populi. et laudem eorum | nuntiet ecclesia nomen autem eorum uiuet in seculum seculi. *V Exultate iusti in domino.* *collecta.*

Deus qui nos concedis sanctorum martyrum tuorum illi natalicia colere, da nobis in eterna leticia de eorum societate gaudere. per. *lectio libri*

fo. 88. Iustorum anime in manu. illorum imperpetuum.* *R Exultabunt* || sancti in gloria letabuntur in cubilibus suis. *V Cantate domino canticum nouum laus eius in ecclesia sanctorum. Alleluya V Mirabilis dominus noster in sanctis suis.* *S mathm sapientie.*

In illo tempore, Dixit dominus ihesus discipulis suis. Ecce ego mitto. Hic saluus erit† *Offertorium.* Letamini in domino et exultate iusti et gloriamini omnes recti corde. *Secretum.*

fo. 90. || *Mvnera tibi domine nostre deuotionis offerimus* que et pro tuorum tibi grata sint honore sanctorum, et nobis salutaria te miserante reddantur. per. *co* Iustorum anime in manu dei sunt et non tanget illos tormentum malicie uisi sunt oculis insipientium mori. illi autem sunt in pace. *postcomm.*

| Presta nobis domine quesumus intercedentibus sanctis tuis. N. ut que ore contingimus. pura mente capiamus. per. *De uno confessore. offm.*

STATUIT ei dominus testamentum pacis. et principem fecit eum ut sit illi sacerdotii dignitas in eternum. *V misericordias.* *Collecta.*

fo. 91. Da quesumus omnipotens deus, ut beati. N. || confessoris tui atque pontificis ueneranda sollempnitas. et deuotionem nobis augeat et salutem. per. *Lectio libri sapientie*

Ecce sacerdos magnus. in odorem suauitatis. ‡ *R Ecce*

* Wisdom iii. 1-8. † S. Matt. x. 16-22. ‡ Ecclus xlv. and xlv. selections.

sacerdos magnus qui in diebus suis placuit deo. *V* non est |
 inuentus similis illi qui conseruaret legem excelsi. Alleluya
V Iurauit dominus et non penitebit eum tu es sacerdos in
 eternum secundum ordinem melchisedech.

In illo tempore. Dixit dominus *Secundum matheum.*
 ihesus discipulis suis. Vigilate, quia nescitis.. . . .sua,
 constituet eum.* *offr.* veritas mea et misericordia mea cum
 ipso et in nomine meo exaltabitur cornu eius. *Secretum.*

Sancti tui nos domine quesumus ubique letificent ut dum
 eorum merita recolimus patrocina senti||amus. Per *Co*
 Beatus seruus quem cum uenerit dominus inuenerit uigilan-
 tem. amen dico uobis super omnia bona sua constituet eum.

fo. 93.

Presta quesumus omnipotens deus ut de perceptis *postco.*
 muneribus gratias exhibentes beneficia potiora sumamus.
 Per. *Secundum lucam.*

In illo tempore, Dixit dominus ihesus discipulis suis.
 Sint |lumbi uestri.hominis ueniet.†

Plurimorum confessorum. offr

SACERDOTES dei benedicite domino. sancti et humiles
 corde laudate deum. *V* Benedicite omnia opera domini
 domino.

Deus qui nos sanctorum tuorum. N. confes- *Collecta*
 sionibus gloriosis circumdas et protegis da nobis et eorum im-
 itatione pro||ficere, et intercessione gaudere. per. *Ad hebreos*

fo. 96.

Fratres, plures facti sunt.offerendo || noster ihesus
 christus.‡ *R* Sacerdotes eius induant salutari, et sancti eius
 exultatione exultabunt. *V* Illuc producam cornu dauid
 paraui lucernam christo meo. Alleluya *V* Iudicabunt
 sancti nationes et dominabuntur populis. et regnabit
 illorum rex in eternum. *S marcum.*

fo. 97.

* S. Matt. xxiv. 42-47. † S. Luke xii. 35-40. ‡ Hebrews vii. 23-27.

In illo tempore, Dixit dominus ihesus discipulis suis. Videte, uigilate. dico. uigilate.* *off* Exultabunt sancti in gloria letabuntur in cubilibus suis exultationes dei in faucibus eorum. *secretum.*

Suscipe domine preces et munera. que ut tuo sint digna conspectui sanctorum tuorum precibus adiuuemur per *co.* Iustorum anime in manu dei sunt. et non tanget illos tormentum | malicie. uisi sunt oculis insipientium mori. illi autem sunt in pace. *postco*

Corporis sacri et preciosi sanguinis repleti libamine quesumus domine deus noster, ut quod pia deuotione gerimus certa redemptione capiamus. per.

vnus confessoris. non pontificis.

fo. 99.

OS iusti meditabitur sapientiam et lingua euis||loquetur iudicium lex dei eius in corde ipsius. *V* Noli emulari.

Intercessio nos quesumus domine beati Benedicti *Collecta* abbatis tibi commendet, ut quod nostris meritis non ualemus eius patrocinio assequamur. per. *Sapientia.*

Iustus cor suum tradidit. in generationem† *R.* Os iusti meditabitur sapientiam et lingua eius loquetur iudicium. *V* Lex dei eius in corde ipsius. et non supplantantur gressus eius. Alleluya *V* Ecce uere israhelita in quo dolus non est *Secundum lucam.*

In illo tempore. Dixit dominus ihesus discipulis suis. Nemo lucernam fulgoris. illuminabit te.‡ *off* Desiderium anime eius tribuisti ei. et uoluntate labiorum eius non fraudasti eum. posuisti in capite eius coronam de lapide precioso. *Secretum.*

fo. 102.

Laudis tue domine hostias immolamus in tuorum commemoratione sanctorum, quibus nos et || presentibus exui malis confidimus et futuris. per. *co.* Beatus seruus quem

* S. Mark xiii. 33-37. † Ecclus xxxix. 6-13. ‡ S. Luke xi. 33-36.

cum uenerit dominus inuenerit uigilantem. amen dico uobis
super omnia bona sua constituet eum. *postcom.*

Refecti cibo potuque celesti deus noster te supplices
exoramus ut in cuius hec commemoratione percepimus eius
muniamur | et precibus. Per. *In natale*

DILEXISTI iusticiam et odisti ini- *unius uirginis offm.*
quitatem propterea unxit te deus deus tuus oleo leticie
pre consortibus tuis. *V* eructavit cor meum. *Colla*

Indulgentiam nobis domine beata. N. uirgo imploret que
tibi grata semper extitit. et merito castitatis. et tue pro-
fessio||ne uirtutis. Per. *Ad corinthios*

fo. 103.

Fratres, Qui gloriatur, exhibere christo.* *R* Diffusa
est gratia in labiis tuis propterea benedixit te deus in eter-
num. *V* Propter ueritatem et mansuetudinem et iusticiam.
et deducet te mirabiliter dextera tua. Alleluia *V* Specie
tua et pulchritudine tua. intende prospere procede et
regna. *S matheum*

In illo tempore. Dixit dominus ihesus || discipulis suis
parabolam hanc. Simile est regnum. noua et uetera.†
Offr Offerentur regi uirgines post eam proxime eius offer-
entur tibi *Secretum*

fo. 104.

Suscipe munera domine que in beate illa uirginis et
martyris tue sollempnitate deferimus. cuius nos confidimus
patrocinio liberari. per. *co* Diffusa est gratia || in labiis
tuis. propterea benedixit te deus in eternum. *postco*

fo. 106.

Auxilientur nobis domine sumpta misteria, et intercedente
beata illa. uirgine et martyre tua sempiterna protectione
confirmet. per. *S matheum.*

In illo, Dixit dominus ihesus discipulis suis parabolam
hanc. Simile est regnum. neque horam.‡

* II Cor. x. 17 ; xi. 2.

† S. Matthew xiii. 44-52.

‡ S. Matthew xxv. 1-13.



St. Mary in the Seasons and the three Evangelists.

ST. MARY'S Votive Mass differs from the rest in that it varies with the seasons. The first service here given is the Votive Mass to be used in the season of Advent, and this is to be continued until Pentecost with the slight variations for Christmas, Septuagesima and Easter, subsequently mentioned, the Votive Mass at the beginning of the book serving for the rest of the year. With regard to the three Evangelists, the order in which they are here found is no doubt due to the fact, that this is their natural sequence in the course of the year, S. Mark coming in April, S. Matthew in September, S. Luke in October. The omission of S. John is most peculiar, if our missal had been written in the iii. instead of the xiii. cent., critics would have told us that it was the work of some disciple of Diotrephes,* but as this cannot be entertained I would suggest that the accidental writing out a second time of the Gospel *Missus est angelus Gabriel* took up the space intended for that service. Another indication of want of space is to be found in the fact that the Christmas Day service begins on the verso of a leaf; this is one of the five services which is opened with a specially large and attractive capital and the only one which does not begin on a recto.

* III S. John 9.

RORATE celi de super. et nubes pluant *In aduentu* fo. 109.
iustum aperiatur terra et germi- *domini de sancta ma*
net saluatorem. *V* Et iusticia. *ria. off.*

Deus qui de beate marie.* *Coll*

In diebus illis, Locutus est. *Lectio ysaye prophete*
eligere bonum.† *R* Qui sedes domine super cherubin. excita
potentiam tuam et ueni. *V* Qui regis israhel intende qui
deducis uelut ouem ioseph. Alleluya. *V* Orietur stella ex
iacob. et exurget homo de israhel. *S. lucam*

In illo tempore, Missus est angelus. uerbum tuum.
offr Aue maria.‡ *secret.* Immentibus.§ *co* Ecce uirgo con-
cipiet et pariet filium et uocabitur nomen eius emmanuel.
postcom Gratiam tuam.§ *per natale. Collecta.*

Deus qui salutis eterne beate marie uirginitate fecunda.
humano generi premia prestitisti. tribue quesumus ut ipsam
pro nobis intercedere sentiamus, per quam meruimus
auctorem uite || suscipere. dominum nostrum. *secr* fo. 113.

Mvneribus nostris quesumus domine precibusque sus-
ceptis. et celestibus nos munda mysteriis et clementer
exaudi. Per. *postcom*

Hec nos communio domine purget a crimine. et interce-
dente beata dei genitrice maria celestis remedii faciat esse
consortes. Per eundem. *A | lxx usque ad pascha. Tractus.*

Gaude maria uirgo cunctas hereses sola interemisti Que
gabrielis archangeli dictis credidisti. Dvm uirgo deum et
hominem genuisti. et post partum uirgo inuiolata perman-
sisti. Dei genitrix intercede pro nobis

Per resurrectionem euangelium. Secundum iohem.

|| In illo tempore, Stabant iuxta crucem disci-
pulus in sua.¶ *Marci euangeliste* fo. 114.

* xxxix. over this sentence, i.e. a reference to fo. 39.

† Isaiah vii. 10-15. ‡ xxviii. § xl. ¶ S. John xix. 25-27.

IN medio ecclesie aperuit os eius. et impleuit *officium*
 eum dominus spiritu sapientie et intellectus stola glorie
 induit eum. *ps* Iocunditatem et exultationem thesaurizauit
 super eum. *Collecta.*

fo. 115. Ecclesiam tuam domine benignus illustra ut beati marci
 euangeliste || illuminata doctrinis ad dona perueniat sempi-
 terna. Per. *Lectio. Iezechielis prophete*

Similitudo uultus. fulguris chorusantis.* Alleluya.
V Cum sederit filius hominis in sede maiestatis sue tunc
 dicet hiis qui a dextris eius erunt ueni|te benedicti patris
 mei percipite regnum cum gaudio magno. Alleluya. *V*
 Surgens ihesus dominus noster stetit in medio discipulorum
 suorum dixit pax uobis. *Euangelium* Ego sum uitis.† *offr*
 Confitebuntur celi mirabilia tua domine. et ueritatem tuam
 in ecclesia sanctorum alleluya alleluya. *sec.*

fo. 117. Suscipe domine fidelium preces cum oblationi||bus hostia-
 rum. ut per hec pie deuotionis officia ad celestem gloriam
 transeamus. per. *prefatio* Te domine suppliciter exorare.‡
Com. Ego sum uitis uera et uos palmites qui manet in
 me et ego in eo hic fert fructum multum alleluya
 alleluya. *postco.*

Refecti cibo potuque celesti deus noster te supplices depre-
 camur, ut in | cuius hec commemoratione percepimus eius
 muniamur et precibus. Per. *Mathei eung. officium*

IN medio ecclesie.§ *Collecta*

Beati mathei euangeliste domine precibus adiuuemur
 ut quod possibilitas nostra non obtinet eius nobis interces-
 sione donetur. per *Ad ephesios*

fo. 118. Fratres, Vnicuique nostrum || christi.¶ *R* Nimis
 honorati sunt. (a) Alleluya. *V* In omnem terram (a)

* Ezek. i. 10-14. † lxxxii. ‡ li. § cxv. ¶ Eph. iv. 7-13.
 (a) lxxviii.

In illo tempore, Dum transiret..... peccatores. (b)
Credo. (c) *offr.* michi autem. (d) *seer*

Supplicationibus apostolicis beati mathei euangeliste
quesumus domine ecclesie tue commendetur oratio. cuius
magnificis predicationibus eruditur. *pref.* Te domine sup-
pliciter (e) *Com* Vos qui secuti. (f) *posteo*

| Perceptis domine sacramentis beato matheo apostolo
tuo et euangelista interueniente deprecamur, ut que pro
illius celebrata sunt gloria. nobis proficiant ad medelam.
per. *luce euangeliste*

IN medio ecclesie (g) *Colla.*

Interueniat pro nobis quesumus domine sanctus tuus
lucas euangelista, || qui crucis mortificationem iugiter in suo
corpore pro tui nominis honore portauit. per. *epla* Simili-
tudo uultus (g) *R* Os iusti. (h) Alleluya *V* per manus
autem apostolorum fiebant signa et prodigia multa in
plebe. *Sedm lucam.*

fo. 121.

In illo, Facta est.....israhelis. (i) Credo in unum
deum. (c) *offr.* Desiderium. (j) *Secretum*

Donis celestibus da nobis quesumus domine libera mente
inseruire. ut munera que deferimus interueniente euange-
lista tuo luca. et medelam nobis operentur et gloriam. per.
prefatio Te domine suppliciter. (e) *co* Magna est. (k) *postcom*

|| Presta quesumus omnipotens deus ut id quod de sancto
altari tuo percepimus precibus beati euangeliste tui luce
letificet animas nostras per quod tuti esse possimus. Per
dominum.

fo. 123.

(b) S. Matt. ix. 9-13.

(c) lxv.

(d) lxxix.

(e) li. (f) lxxx.

(g) cxv.

(h) c.

(i) S. Luke xxii. 24-30.

(j) cii.

(k) lxxxvi.



Christmas, Easter, the Paschal Sundays and Pentecost.

THE services for the three great feasts are found almost verbatim in the printed English Missals, and do not differ from them more than they differ from each other or indeed from the different editions of the same rite; that for the Paschal Sundays is the Jumièges service for the Wednesday in Easter Week, and differs only from the Sarum for that day in having a shorter Secret.

The Christmas service is the third or day service, while that for Pentecost is naturally not written out again as it already exists in the Votive Mass *De sancto spiritu*, all that is here done is to restore the old Pentecostal Epistle and to make a slight variation in the Responsorium. The massing of the Paschal Sundays under a common form has already been mentioned (p. 20), and it is in some respects the most peculiar feature in the book, for here we have not a service left out which might be supplied from some other source, but a direction to do something which would be a breach of the order and tradition of the Church, for all these Sundays have their own Collects, Secrets and Postcommunions, which are here arbitrarily superseded.

I have not ventured to suggest that the words *In aliis dominicis* are to be taken generally as referring to all Sun-

days not otherwise provided for, the position of the service between Easter and Pentecost seems to indicate that it refers only to the Sundays between those feasts, even then its use, say on the Sunday after the Ascension, substituting the Easter Gospel and Preface for that of the Ascension, is sufficiently startling, without our having to believe that it was also intended for use on the Sunday after Christmas, Septuagesima and Palm Sunday.

PVER natus est nobis et filius datus *In die natalis domini*
est nobis. cuius imperium super humerum eius. *offm.*
et uocabitur nomen eius magni consilii angelus. *ps* Cantate
domino canticum nouum quia mirabilia fecit. *Colla*

Concede quesumus omnipotens deus, ut nos unigeniti tui
no||ua per carnem natiuitas liberet. quos sub peccati iugo
uetusta seruitus tenet. Per eundem. *lectio ysaye prophete.* fo: 124.

Hec dicit dominus. Propter hoc sciet.....salutare
dei nostri.* *Ad hebreos*

Fratres, Multifarie multis.....non deficient.† *R* vide-
runt omnes fines terre salutare dei nostri iubilare deo omnis
terra. *V* Notum fecit dominus salutare suum. ante | con-
spectum gentium reuelauit iusticiam suam. Alleluya. *V*
Dies sanctificatus illuxit nobis. uenite gentes et adorete
dominum quia hodie descendit lux magna super terram.

Initium sancti euangelii. secundum iohannem.

In principio erat uerbum.....gratie, et ueritatis.‡
Credo.§ *offr* Tui sunt celi et tua est terra orbem terrarum
et plenitudinem eius tu fundasti iusticia et iudicium pre-
paratio sedis tue. *Secretum*

Oblata domine munera unigeniti tui || noua natiuitate fo: 130.

* Isaiah lii. 6-10.

† Heb. i. 1-12.

‡ S. John i. 1-14.

§ lxv.

sanctifica. nosque per hec a peccatorum nostrorum maculis emunda. Per eundem *prefatio.*

(+) eterne deus. Quia per incarnati uerbi misterium. noua mentis nostre oculis lux tue claritatis infulsit. Vt dum uisibiliter deum cognoscimus, per | hunc in inuisibilium amorem rapiamur. Et ideo cum angelis.* *Infra act.*

Communicantes et diem sacratissimum celebrantes quod beate marie intemerata uirginitas huic mundo edidit salutatorem. Sed et memoriam uenerantes in primis eiusdem glo||riose semper uirginis marie genitricis eiusdem dei et domini nostri ihesu christi. Sed et beatorum. *co.* viderunt omnes fines terre salutare dei nostri. *postco.*

Presta quesumus omnipotens deus. ut natus hodie saluator mundi, sicut diuine nobis generationis est auctor, ita et immortalita|tis sit ipse largitor. Qui tecum.

RESURREXI et adhuc tecum sum *In die sancto pasche*
alleluya. posuisti super me manum tuam. *offm.*
alleluya. mirabilis facta est scientia tua alleluya alleluya
alleluya. *ps* Domine probasti me. et cognouisti. *Colla*

Deus qui hodierna die per unigenitum tuum eternitatis nobis || aditum deuicta morte reserasti, uota nostra que preueniendo aspiras, etiam adiuuando proseguere. Per eundem. *Ad cor*

Fratres, Expurgate.....et ueritatis† *R* Hec *inthios*
dies quam fecit dominus exultemus et letemur in ea. *V*
Confitemini domino quoniam bonus. quoniam in seculum misericordia eius. Alleluya *V* Pascha nostrum immolatus est christus. Epulemur in azimis sinceritatis et ueritatis.

|| In illo tempore, Maria magdalene *Secundum marcum.*
.....dixit uobis.‡ *offr* Terra tremuit et quieuit dum resurgeret in iudicio deus alleluya.

* 1.

† 1 Cor. v. 7, 8.

‡ S. Mark xvi. 1-7.

Suscipe quesumus domine preces populi tui cum *secr*
oblationibus hostiarum, ut paschalibus initiate mysteriis
ad | eternitatis nobis medelam te operante proficiant Per.

(+) Equum et salutare. Te quidem omni *prefatio*
tempore, sed in hac potissimum die gloriosius predicare.
cum pascha nostrum immolatus est christus. Ipse enim
uerus est agnus. qui abstulit peccata mundi. || Qvi mortem
nostram moriendo destruxit. et uitam resurgendo repar-
auit. Et ideo cum angelis.* *Infra actionem.*

fo. 135.

Communicantes et diem sacratissimum celebrantes resur-
rectionis domini nostri ihesus christi secundum carnem.
Sed et memoriam uenerantes. In primis | gloriose semper
uirginis marie genitricis eiusdem dei et domini nostri ihesu
christi. Sed et beatorum. *Item infra.*

Hanc igitur oblationem seruitutis nostre. sed et cuncte
familie tue quam tibi offerimus. pro hiis quoque quos re-
generare dignatus es ex aqua et spiritu sancto tribuens eis
remissionem. || omnium peccatorum. Quesumus domine ut
placatus. *Com.* Pascha nostrum immolatus est christus
alleluya itaque epulemur in azimis sinceritatis et ueritatis
alleluya alleluya alleluya. *post com*

fo. 136.

Spiritum nobis domine tue caritatis infunde, ut quos sac-
ramentis paschalibus satiasti tua facias pietate concordēs.
per in uni|tate eiusdem spiritus sancti.

DEUS qui nos resurrectionis dominice *In aliis dominicis.*
annua sollempnitate letificas, concede propi- *colla.*
cius. ut per temporalia festa que agimus peruenire ad
gaudia eterna mereamur. Per. *Sec.*

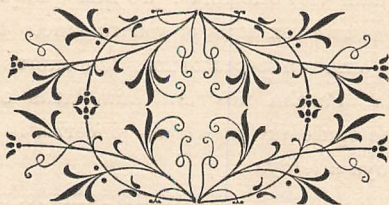
fo. 137.

Sacrificia domine paschalibus gaudiis im||molamus, qui-
bus ecclesia tua mirabiliter pascitur et nutritur. Per. *pref.*
Te quidem. *postco.*

Ab omni nos quesumus domine uetustate purgatos sacramenti tui ueneranda perceptio in nouam transferat creaturam. Per.

In die pentecostes epla.

IN diebus illis. Dum complerentur magnalia dei.* Alleluya *V* veni sancte spiritus. Alleluya. *V* Paraclitus spiritus sanctus.



* Acts ii. 1-11.



Part III.

The Later Writing,
Appendix and Indices.





The Later Writing.

THIS may be divided into two parts, the writing added to the leaves of the original book left blank when the book was finished, and the writing on the added leaves, they are all, like the rest of the work, in Latin.

Of the former the service for the blessing of wine on fo. 1 has already been referred to (p. 24), the verso of this leaf has written on it in a comparatively modern hand the words so often found in old books, *Qui potest capere capiat*. On fo. 2 is the prayer—"May Thy Holy Spirit descend upon this altar in blessing to bless and in sanctifying to sanctify these gifts offered to Thy Majesty, and may he cleanse the hearts of those receiving the dignity, through etc." Passing by a pious exclamation on the page facing the first Votive Mass—"Of the Holy Spirit, O my Father,"—and a little scribbling on fo. 48v, we have, half way down fo. 71, written in a xiv. or early xv. cent. hand, with execrable ink now nearly faded and adorned with poor and inartistic capitals, the service of Corpus Christi, a late xiii. cent. festival instituted by Pope Urban IV. practically to commemorate the new doctrine of transubstantiation. Its formal opening, *Incipit ad missam officium corporis christi domini nostri ihesu christi*, contrasts with the freedom of the

earlier work ; the first word of the office *Cibavit* is begun with a large painted S ; the farsed Kyrie opens with “ Lord, Father Eternal, Sourceful Deity, by Whom the rivers flow, have mercy.” The Kyrie is followed by the words “ Glory to God in the highest and on earth peace,” which may be an indication that the Gloria in Excelsis is to be said, although if this has to be done it must be repeated from memory as the hymn is not written out in any part of the present book. After the usual Collect here termed *Oratio*, comes another formal opening for the Epistle—*Lectio epistole beati pauli apostoli ad corinthios* ; the service generally agrees with the Roman, from which the Sarum was subsequently borrowed, there is however no mention of Sequence or Credo in connection with it, and it finishes on the fourth line of fo. 76v.

On fo. 139v is commenced the service of S. Mary Magdalene also of the Roman form, but with the addition of a Tract to be used between Septuagesima and Easter, as this festival never falls between those dates, the service must have been intended for use as a Votive Mass.

The Added Leaves.—Of these, as has been already mentioned in the general introduction (p. 18), there are four at the beginning, sixteen in the middle and three at the end of the work ; the beginning and end leaves are of thicker and the middle ones of slightly thinner vellum than the rest of the book. As the service of S. Mary Magdalene is continued and concluded on the first two of the three end leaves in the same xv. cent. cursive hand, it shows they must have occupied their present position for some centuries ; on the last of these leaves is a list of Votive Masses, apparently for the guidance of some priest in performing his duties, it however contains services not provided for in the present

book, such as S. Margaret, the Angels and the nine (*sic*) thousand Virgins.

The sixteen leaves in the middle of the book have already been referred to (p. 44) as supplying in part what must have originally been there, they were probably written with a view of being placed where they now are, as in the number of lines to the page and in the style of ornamentation they approximate closely to the book itself, they are amongst the earliest of the additions and can scarcely be separated by more than a century from the original writing; the last two and a half leaves of this series, except for a little scribbling, are blank, the remainder entirely occupied with matter connected with the dead, seven sets of Collects, Secrets and Postcommunions, (1) for friends, (2) for our brethren deceased, (3) for father and mother, (4) for women, which is also made applicable for one woman by having the singular termination placed over the plural nouns and adjectives, (5) for relatives, (6) for those in the cemetery, (7) for all the faithful; four pairs of Epistles and Gospels, and a fifth Gospel, lastly the Collect, Epistle and Gospel for the day of the Souls, the Gospel written out in full, but not the Collect or Epistle as the former is found in the service for all the faithful, and the Epistle is one of those in the list just given. What was to be used for the Secret and Postcommunion on this day is not stated, perhaps only an Ante-communion was contemplated.

The first four leaves contain a fragment probably xv. cent. of the Pre-Ordinary of the Mass of the Roman type, it begins with the separate offerings of the host and chalice, and contains the prayer *Suscipe sancta trinitas* unknown to English liturgies, and which here commemorates the Incarnation and Nativity of our Lord, as well as His Passion,

Resurrection and Ascension ; it is followed without any Amen by the words " In the Name of the holy and undivided Trinity," and then comes the extraordinary petition, " May he descend here upon this gift, the holy angel of blessing and indulgence. Amen."* Who can this angel be who is here asked to descend upon the gift, is it the same one who in the Canon is asked to carry it back with him to Heaven. Throughout the rubrics of this fragment the priest is never referred to except as " he," and it concludes with " Pray for me brethren that your sacrifice and mine may be acceptable to Almighty God."

There is nothing else of interest here, unless it be the Collect, Secret, and Postcommunion of a Mass for rain, written in such an illegible xv. cent. hand, that I should probably not have been able to decipher it, had it not strictly followed a similar service in the Jumièges.



* Descendat hic angelus sanctus bene+ dictionis et concessionis super hoc munus Amen.

APPENDIX.

WORDS OF INSTITUTION.

SHOWING THE RAPID GROWTH OF RUBRICS IN CONNECTION WITH THE
ABOVE IN THE ROMAN MISSAL DURING THE REFORMATION PERIOD.

Missale Romanum.

NUREMBERG, 1484.

Let him take the host into his hands, when he says—

Who, the day before He was to suffer, took the bread into his holy and venerable hands having raised his eyes to heaven, to Thee his Father, God Almighty, giving Thee thanks, He bles+sed, brake and gave to his disciples, saying—Take eat ye all of this, for this is my body.—*Here let him put down the host and take up the chalice, saying—*

In like manner after He had supped, taking also this most distinguished chalice into his holy and venerable hands, again giving Thee thanks, He bles+sed and gave to his disciples, saying—Take and drink ye all of this, for this is the cup of my blood of the new and eternal covenant, the mystery of Faith, which for you and for many shall be shed for the remission of sins.—These things as oft as ye do them, ye shall do them in remembrance of me.—*Here he puts down the chalice.*

VENICE, 1560.

Let him take the host into his hands and having lifted up his eyes, let him bless it, saying—

Who, the day before all of this,

For this is my body.

Here let him so raise the body of Christ, that it may be seen by the bystanders, having replaced the host and taking the chalice into his hands, giving thanks, let him bless, saying—

In like manner.....of sins.—*Here let him raise the chalice. These things as oft as ye do them ye shall do them in remembrance of me.—Here let him put down the chalice.*

SALAMANCA, 1577.

Who, the day before He was to suffer—he takes the host—took the bread into his holy and venerable hands—he raises his eyes to heaven—having raised his eyes to heaven, to Thee his Father, God Almighty, giving Thee thanks—he makes the sign over the host—He bles+sed, brake and gave to his disciples, saying—Take eat ye all of this,—holding the host with both hands, he pronounces the words of consecration distinctly, secretly and attentively.

FOR THIS IS MY BODY.

The words of consecration having been pronounced, he immediately, on bended knee, worships the consecrated host, rising he shows it to the people, replaces it on the corporal and again worships, nor does he disjoin his fingers and thumbs, except to handle the host, until the washing of the fingers, then the chalice having been uncovered, he says—

In like manner after He had supped—he takes the chalice with both hands—taking also this most distinguished chalice into his holy and venerable hands, again giving Thee thanks,—holding the chalice with the left hand he makes the sign over it with the right—He bles+sed and gave to his disciples, saying—Take and drink ye all of this,—he pronounces the words of consecration over the chalice, holding it slightly raised.

FOR THIS IS THE CUP OF MY BLOOD OF THE NEW AND ETERNAL COVENANT, THE MYSTERY OF FAITH, WHICH FOR YOU AND FOR MANY SHALL BE SHED FOR THE REMISSION OF SINS.

The words of consecration having been pronounced, he replaces the chalice on the corporal and worships on bended knee, rising he shows it to the people, saying—These things as oft as ye do them, ye shall do them in remembrance of me—He puts it down, covers it and again worships.

It is interesting to observe, that whilst the elevation in connection with the above words, was assuming such dramatic proportions, the old and primitive elevation of the two species together at the end of the Embolismus, indicating to the people, that the hallowing of the sacrament was now complete and the time for communion therefore arrived, was

gradually disappearing. I quote again from the same three books, in the first the old elevation is still recognized, in the second a trace of it only remains, from the third it is entirely gone.

NUREMBERG, 1484.

.....in the unity of the holy Spirit—*here let him elevate in moderation the third part (of the host) with the chalice, saying—through all the ages of ages.*

VENICE, 1560.

.....in the unity of the holy Spirit—*holding the remaining portion (of the host) with his right hand over the chalice slightly elevated, he says—through all the ages of ages.*

SALAMANCA, 1577.

..... in the unity of the holy Spirit—*holding the small particle (of the host) with his right hand over the chalice, the chalice with his left, he says—through all the ages of ages.*

The following examples, from the Missals of local Churches, are given to shew the lead which the Northern Countries were taking with regard to the New Elevation, the Missals of the South usually preserve the slow advance of the Roman books.

SARUM, 1492.

(from Maskell's Ancient Liturgies)

.....this is my body.....*after these words let him elevate it (the host) above his forehead that it may be seen by the people..... remission of sins—here let him elevate the chalice.**

UTRECHT, 1497.

(from Dat boexken vander Missen)

.....this is my body—*here let him elevate the Body of the Lord and show it to the people with great reverence.....remission of sins—here let him elevate the chalice.*

* There are no directions for bowing to the host, in the earliest printed Sarum books, and to this extent the statement on p. 57 requires modifying.

ROUEN, 1499.

.....this is my body—here let him adore the *Body of Christ on bended knees (genibus flexis)*, then let him elevate it..... remission of sins—here let him adore the blood and then elevate it.

UPSALA, 1513.

.....this is my body—here let him raise the *Body of Christ on high for adoration* remission of sins—here let him raise the chalice with the blood for adoration.

Adding these four examples to the three already given we have the following curious results—(1) The Host not elevated, Rome 1484; (2) Elevated to be seen by the bystanders, Rome 1560; (3) by the people, Sarum 1492 and Utrecht 1497; for adoration, Upsala 1513; (5) the priest himself to worship it, Rome 1577 and Rouen 1499. Whether these changes contributed to bring about the Reformation, or were themselves the result of the Reformation spirit, then so widely diffused, it is difficult to say, one thing however seems certain that the changes were most emphasized in those countries which subsequently embraced the Reformation, and that the more the one party refused to the sacramental elements that reverence which Christianity had always extended to them, so much the more did the other, by extravagant acts and gestures, give to them a reverence to which Christianity had until then been a stranger.

It might have been thought that when the Church of England separated from Rome in the xvi. cent. she would have developed her ritual on lines, more primitive than those then in vogue at the Papal Court, but in this matter of multiplying ceremonies in connection with the Words of Institution, she is only a meek disciple of her former mistress, compare her early books of 1549 and 1552 with the later Edition of 1662.

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